

AN EIRENIC ITINERARY

SILAS McBEE

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AN EIRENIC ITINERARY



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 τῆς ὀρθοδόξου Καθολικῆς Ἐκκλησίας
 ἡμῶν ἑστὶν ἀδελφῶν.

Πατριάρχης
Χ.

JOACHIM III., ECUMENICAL PATRIARCH OF CONSTANTINOPLE

AN EIRENIC ITINERARY

IMPRESSIONS OF OUR TOUR WITH
ADDRESSES AND PAPERS ON
THE UNITY OF CHRIS-
TIAN CHURCHES

BY
SILAS McBEE

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1911

TO
THOSE WHO SENT AND TO THOSE
WHO RECEIVED ME

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INTRODUCTION

THE tour through Europe and the Near East, the impressions of which are the occasion and form the larger part of this volume, was not an isolated experience. It was one in a long series of efforts, covering many years, to know the mind and genius as well as to understand and to feel the spirit of the dismembered sections of Christendom. These efforts have now brought me in touch with representatives of practically every type of organized Christianity. I have talked to others and they have talked to me with an unusual measure of frankness which has been the more unreserved because I have had the privilege of worshipping with them. This principle of action is very far-reaching and is not without its difficulties and grave dangers. Not the least of these is the danger of allowing, for the sake of the end in view, the wearing away of clearly marked lines of principle and conviction, for to reduce principle and conviction to indifference by

compromise is worse in effect than to yield them in open conflict. But where the integrity of the Church is at stake difficulties and dangers are invitations to action, rather than warnings to be heeded by running away. To stop short of seeking this higher and truer knowledge of other communions is in reality to rest in the letter and to miss the spirit — to allow attention to be concentrated on differences and to lose sight of agreements that are vital. The real content and spiritual value of the dismembered Communions of Christendom will only be understood and appreciated in the worship which represents their spiritual ideals and aspirations.

This principle I have acted on for years and it has opened more doors than one could have hoped for. It is positive and constructive. It demands a knowledge of others at their best, and a faith in them at their best, without in any degree failing to take account of differences — far less of ignoring them. The right to differ is an essential condition of growth and it is equally an essential condition of vital unity. The deprivation of the right to differ would mean the destruction of variety and the

establishment of uniformity and that would mean a death blow to all growth. Unity as the primary note of the Church connects and relates the life of the individual with that of the whole Christian community and is the only sure guarantee of individual and collective liberty. Unity in variety is the gift of God. It safeguards the right to differ and to hold sacred differing and different convictions so long as these differences are kept in their true perspective, so long as they are limited to the sphere of human knowledge and power, and are not projected beyond that sphere as if man could place limitations upon God. This principle calls for the living application of the love that believes all things in the face of having to endure all things. It seeks to apply the family idea to a broken and dismembered Christendom as the governing principle of the Church's life and as an essential condition of manifesting Christ to the whole world.

It matters not where or in what direction, ecclesiastically or geographically, this principle is presented, it commands attention. The individual and the institution are made for each other, they are bound together as irrevoc-

cably in God's purpose and plan as is His creation everywhere. But "individualism" and "institutionalism" would divorce this union of God's making and force the battle of one against the other to the increasing damage of both. The unity of life in its infinite variety, the oneness of the Church, not merely in spite of, but rather because of the variety and richness of individuality — of personality, is the governing principle of Christianity and is in reality shaping the life of nations and of peoples.

When nearly seven years ago wholly unexpected circumstances gave me the privilege of an audience with His Holiness, Pius X., I was prepared in a peculiar sense for this new experience, an experience at the opposite pole of that of my earlier life. It came at a time when my interest in Protestant Christianity was deepest and most hopeful because of its amazing missionary initiative. Moreover I had come to believe that many of its greatest students were recognizing the divisive principle involved in the negative side of Protestantism, and were feeling on the positive side the absolute necessity of a constructive, historic basis for a common, a universal Christianity. My attitude

was fully understood by those Roman Catholics whose hospitality I shall never forget. My reception by the Pope and the formation of intimate friendships with representative Roman Catholics in Italy and France closed no avenues and, so far as I know, raised no serious prejudices in the minds of friends in the Protestant Churches at home. My impression is that the friendships in both directions far from being interfered with were enriched and intensified by these experiences, because, in the intervening years, those acquaintances and friendships have been extended widely in both directions at home and abroad.

It will thus be seen that Bishop Bonomelli's statesmanlike letter which I read to the Edinburgh Conference was not an isolated or spasmodic act either on his part — it was in line with the development of his long and wonderful life — nor on my own. Circumstances and conditions that had been shaping and directing my efforts for years made it a perfectly normal thing for me to ask the Bishop of Cremona, a Bishop of the Roman Catholic Church, to address a letter to the World's Missionary Conference at Edinburgh.

Of my latest experience the "Impressions" speak for themselves. This tour added some of the richest experiences of a lifetime in affording the privilege of knowing the Russian Church and most of the Eastern Orthodox Churches as well as the Coptic and Armenian Churches. These papers were written with no thought of their appearance in a volume but as impressions made upon one who was endeavouring to look at the whole of Christendom as a unit in Christ, having a common Father and a common Saviour, into whom all had been born by baptism. They are here collected in deference to the wishes of those in many countries who have laid me under such lasting obligation by their cordial co-operation that their simple request is equivalent to a command.

I have nowhere advocated a scheme for unity. I know of none that would be or could be made adequate. Surely no man-made plan or system can be substituted for the organic law of the one Church, of the one Christ, for the whole of mankind. It was because of the creation of systems that isolation and separation began. It is by systems that Christendom continues divided. Wherever I went and wherever ways

were opened they were opened to the principle for which I stood, the unity of the Church as the fundamental principle of the Family of God — for an open door of understanding and better feeling and closer co-operation no matter how infinitesimal the beginnings may be. This principle and this principle alone, I am persuaded, accounts for the fact that so many doors were opened, that receptions were so cordial, the interchange of ideas so frank and unreserved, so sympathetic and so vital. I shall revert to this principle with certain concrete illustrations in the concluding chapter of this volume.

AN EIRENIC ITINERARY

NOTE

THE Impressions that follow were originally written for The Churchman, New York, of which the author is the editor. The introduction and concluding chapters are new. The journey was undertaken at the instance of Dr. John R. Mott and in connection with the World's Student Christian Federation at Constantinople.

AN EIRENIC ITINERARY

CHAPTER I

NEW YORK TO BERLIN

OUR party — Dr. and Mrs. John R. Mott, the Secretaries, Messrs. Jenkins and Fields, Mrs. McBee and I — sailed from New York January 18, 1911, at 9 A.M., on the "Lusitania." The voyage proved a record-breaking one for the ship sailing eastward. It was quicker by one hour and twenty minutes than any former trip, in spite of two days of stormy weather, while her last day's run of 608 miles was seven miles faster than any former day, and only three less than the "Mauretania," that holds, at 611 miles, the record. The weather and the great ship combined to give us one of the most comfortable and delightful crossings in our experience. We also had on board the Secretary of the Continuation Committee of the Edinburgh Conference, Mr. Oldham, and Mrs. Oldham. With three members of that committee on the

ship — the Chairman, Dr. Mott, the Secretary, Mr. Oldham, and myself, there was ample occasion for full and frank discussion of the grave responsibilities and inspiring opportunities that the committee must face.

On Monday, January 23, the captain invited us to his room. After giving us the record for the trip, and that day's run of 608 miles (it had not yet been posted), he asked us to tell him of our mission. Captain Charles listened with interest to our story, but with no signs of enthusiasm, till we reached the subject of united effort on the part of all the Churches of Christendom. *That*, he said, is the subject of the future. His whole manner changed as the whole manner of Christendom will change, when once the duty of bearing a united witness to the whole world is accepted and attempted. We took that incident as an earnest of our work for the coming months.

The anchor was cast at Fishguard at 3:30 P.M., and we were in our hotel in London before eleven that night. The next three days in London were full to overflowing, but they were days to be remembered. The weather was such as we have seldom seen there in winter, and

the company of men gathered for the various meetings for conference (there were no public meetings or speaking) is not often seen except at world gatherings. Not to mention Americans and Englishmen, Dr. Richter, the authoritative writer on Missions in India and the Near East, was there representing Germany on the Executive Committee of the Continuation Committee, and Count von Moltke, Chamberlain to the late King of Denmark, representing his country in the same capacity, while Dr. Karl Fries came from Sweden to attend a meeting of the Committee of the World Student Christian Federation.

Dr. Mott and I had a conference with the Archbishop of Canterbury covering two subjects — the work of the Continuation Committee and our tour. Archbishop Davidson gave his full and hearty sympathy and approval in both directions. His discussion of the Edinburgh Conference and its Continuation Committee was vigorous and courageous and hopeful. I never felt the elements of essential greatness in the Archbishop so strongly. It was more than advice, more than abstract and general approval. It was a clear outline of

constructive policy looking to the steady development of better understanding, better feeling and better relations between Christian Churches everywhere.

Through the courtesy of Mr. Innes, first secretary of the British Embassy in Washington, who had served for years under him in Egypt, Lord Cromer invited me to his home and gave information that will be of value in Egypt and in all judgments of Egyptian affairs. With the understanding that the interview was not to be published, Lord Cromer spoke with a frankness he could not otherwise have done. His long and brilliant experience is of inestimable value without regard to whether one agrees or disagrees with his point of view. It was more than gratifying to hear his estimate of some American missionaries. Of the late Dr. Harvey and of Dr. Watson he spoke in strong terms. "Dr. Watson," he said, "has the confidence of everyone and will be of more help than I could be in your work."

At the Bible House I met Bishop Tucker, of Uganda, through the thoughtfulness of Dr. Ritson, secretary of the British and Foreign Bible Society. The bishop left a committee

meeting and gave me time enough to feel the power and inspiration of his rare personality. He used stirring words about Mr. Roosevelt's visit to Uganda. There is no courage greater and no cheerfulness brighter or happier than that of a truly great missionary, and there is nothing strange about it. He is in will and deed working with God in Christ reconciling the world, and he knows it.

Dr. Mott and I visited Sir Edward Grey at the Foreign Office. I had often seen and heard Sir Edward in the House of Commons. It is one thing to see from the gallery of the House and quite another to see face to face. The combination of charm and force in the man at once explains the respect in which the Foreign Office is held by men of all parties at home and abroad. For about forty minutes he entered into our plans and purposes and has taken steps that will be simply invaluable to the work in hand. Ambassador Bryce, he told us, had also written him at length and most sympathetically of our journeyings. When we were leaving Sir Edward asked that he be informed in advance of our return to London in May in order that he might arrange to hear a report of the tour.

There are others to whom we owe much but of whom it would be difficult to speak without being too personal, and a record of all our doings in those three days would outrun the limits of this correspondence.

Mr. Phillips, in charge of the American Embassy while Mr. Reid is in America, had not received President Taft's letter, which in some unaccountable way had miscarried, but did everything for us in his power. He even cabled the President and got the day we left England a cable from Mr. Taft repeating what he had written before we left New York. We were put under lasting obligations to Mr. Phillips, whose initiative did so much to set forward our work now and to prepare for that which is to come in May.

To President Taft, members of the Cabinet, and the British and German Ambassadors we are indebted for letters and other help that it would be futile to attempt to estimate.

One further matter commands attention. The night before leaving London I was invited to dinner by Baron von Hügel, the distinguished layman of the Roman Catholic Church, and one of its great scholars. He is not a new friend.

His health has greatly improved since my visits to him last year and he seems a new man. That evening, January 25, 1911, will remain a self-reviving memory. When the Abbé Bremond first gave me a letter to Baron von Hügel he said, "You will find on his shoulders the most Teutonic head you have ever seen." My readers will readily believe I found what the Abbé described. When I arrived the Baron had only a few minutes before received a letter from the Bishop of Southwark thanking him for his congratulations on the bishop's translation to Winchester. The friendship between these two scholars and unflinchingly loyal Christians is a type, a very high and rare type I admit, of what is coming to pass in all parts of Christendom. The leaven is at work and all the powers of evil cannot withstand it. Von Hügel may be persecuted, and that by honest men in his communion (it requires honest men to do persecution to perfection), but I venture nothing, nor will anyone else who reads his great book, "The Mystical Elements in Religion," when I say that the Roman Catholic Church probably never had a son more loyal to catholicity, nor a more unwaver-

ing believer in Jesus Christ, Son of God and Son of Man.

IN HOLLAND. — From London we went *via* Harwich and the Hook of Holland to meet the students of Holland and the Netherlands at Utrecht, on January 27.

When I reached Utrecht the selection of six students to represent Holland at Constantinople had been made, and I was invited to meet them with Dr. Mott. A sturdier body of men in mind and character it would be difficult to find. Dr. Rutgers had taken his D.D. in course before applying for ordination, and Mr. Gunning, whom I met at Edinburgh, has a reserve force combined with a patient enthusiasm that compels a sturdy faith and sure hope. And the others seemed cast in the same mould. Mr. Gunning has just graduated and has planned a campaign covering three years, in the confident expectation that he can organize a Laymen's Missionary Movement in Holland.

Edinburgh was a living influence in the lives of the men who came together at Utrecht.

IN GERMANY. — A night's travel brought us to Berlin, where another interesting body of

students and scholars had gathered for conference. Prince Bernadotte, of Sweden, the Admiral of the Swedish Navy, came to our hotel in Berlin for a short visit. He is a great influence in the Christian life of Sweden, and is a member of the World's Committee of the Y. M. C. A. On Sunday night we visited at Potsdam Dr. Lepsius, the director of the Orient Mission, which is devoting itself almost exclusively to work among Moslems in Turkey, Bulgaria, Persia and southern Europe. He is recognized here as one of the foremost authorities on questions pertaining to Moslem missions. Certainly he is a stimulating thinker and his institution for training missionaries is in many ways unique. On Monday night, Dr. Mott left Berlin of necessity in order to keep engagements in Switzerland which could not be delayed. On Tuesday evening I had a long and never-to-be-forgotten talk with His Excellency, Dr. Dryander, the court preacher and one of the great preachers in Germany. In his striking figure, tall and commanding, he is not unlike von Hügel. He is more erect and direct in thought and speech because he is primarily a preacher, while von Hügel is essentially a

scholar, and sees life in long perspective. The two *belong together*. They are nearer than when I last saw Dryander, and God and time are on the side of their growing closer together.

On Wednesday night February 1 I attended the Court Ball having been honoured with an invitation from the Emperor and Empress with the notice that the American Ambassador would present me to the Emperor. President Taft had, because of his profound interest in our mission, requested Dr. Hill to ask for an audience for our deputation. Our stay was too short to make a private audience possible, and so the invitation came for the Court Ball. Dr. Mott would have received the same invitation if he had been in Berlin. Presentations are not generally made at Court Balls and the unusual exception showed the Kaiser's readiness to comply with Ambassador Hill's report of the President's wishes. The Emperor promptly and most interestedly granted our request, and has entrusted us with a message to the conference at Constantinople.

Of the Ball itself I may only say that it was difficult to realize that military efficiency could lend itself to a drama of grace and infinitely

varied colour without the loss of simplicity and dignity and order. There was not a suggestion of the inflexible law of the soldier. Clothed in his wondrous new garb as President of the Senate of Scholars lately created by the Emperor, I scarcely recognized Harnack. He was wandering about alone avoiding the crowd when I spoke to him. He remembered me at once and entered into a stimulating talk on unity. His parting words were, "All good wishes in your work."

CHAPTER II

RUSSIA

WE left Berlin on February 2, at 1:26 P.M., and crossed the Russian border about noon on the third, arriving at St. Petersburg at 8:45 A.M. on the fourth, which was Saturday. There is one thing about my going to Russia to be noted here, because it is the key to what followed and explains a unique experience. It was at the suggestion of the Russian Archbishop of North America that I decided to make this visit in connection with our tour in the Near East. It had been my privilege to meet Archbishop Platon last fall. A short acquaintance indeed, but the circumstances under which it was made freed the acquaintance from dependence on time for its maturity. It was a discussion of unity as effected by the Orthodox Eastern Churches with Professor Johnson, at the Quill Club in October last, that led the professor to introduce me to the Archbishop. His Grace's ideals, and his definite faith in their slow but

sure application to the conditions of divided Christendom was as impressive as the holding of such ideals with a definite purpose to put them into practice seemed surprising in an Archbishop of the Russian Church. I felt at once the value of such statesmanship in our midst, and now that I have been in Russia, I know that the Archbishop does not stand alone, but that he is a prophet to us of his own Communion, and that with our frank co-operation he may become a prophet of our Communion to the Russian Church.

Archbishop Platon imposed one condition — namely, that I should go with his letters of introduction and with no others to the Russian Church. I went, therefore, under his patronage and became in effect his guest in the Russian Church, and I was made to feel the hospitality of his own people. I appreciated the significance of such an invitation at the time it was given, but its fuller meaning has been growing upon me ever since. The Emperor himself congratulated me on being in Russia under such unique conditions and expressed the hope that every advantage would be given me in the studies that I was making. This inner

relation and the frankness that followed from it enabled me to see things as they are to an extent that would hardly have been possible otherwise. Something of what is meant will appear later. This is, I know, a poor expression of what Archbishop Platon did in helping to a better insight into his own Communion and his own people, but he will understand more than I would venture to say, or than he would have me say, just here. Officially and personally I owe him more than I would attempt to express, and if I do not make full use in the future of what he made it possible for me to learn, to feel and to believe, it will be my own fault or incapacity.

ST. PETERSBURG. — THE MONASTERY OF ALEXANDER NEVSKY. — On the afternoon of Saturday I called on Bishop Tikhon, and presented my first letter from Archbishop Platon. His Grace appeared at once, having heard at greater length from the Archbishop himself, and for two hours gave himself to the discussion of my visit and the work for which I had come. His secretary, who had been in charge of the music in the Russian cathedral in New York during the years of Archbishop

Tikhon's official residence there, together with our valued friend, the former Consul-General in New York, Mr. — now the Honourable — Nicholas N. de Lodygensky, aided the Archbishop in mapping out a plan for a part of my stay. On Sunday morning we attended the celebration at the Cathedral of the Monastery, his Grace being the celebrant, and for the first time heard a great Russian choir. This choir contests with the Cathedral of the Assumption in Moscow the honour of being the finest choir in Russia. By special invitation I stood "in the altar." The singing at the monastery differs from that at the Assumption in Moscow in several ways, but the most striking difference is that one entire side of the choir is occupied by the monks, whose singing is magnificent. The service was of special interest because of the ordination of a priest. It was made more intelligible by the secretary, Mr. Greofsky, who never left my side and was constantly interpreting and explaining the service and the music. A rare musician himself, he sang much of the service, and under the spell of his leading I was able to sing parts of it myself. I used an English translation, called the Service Book,

by an American, Miss Hapgood, which book was presented to me as a memento of the occasion. The music came as a sort of awakening both in kind and degree. Of course I had heard voices without instruments, but never such voices, blending and moving with a grace and power that reminded one of the waves of the sea. Here was a great organ of human voices. What need had they of the imitation?

In the Russian Church surely the organ has no place. Their choirs — we heard later the Assumption choir at Moscow and many others in both cities — seem the ideal for their voices and their worship. Again I cannot think that their Church music would ever be taken for anything other than that of worship. The music of their litanies might at times seem terrible, if it were pessimistic, but it is not. It carries a solemn expectation in keeping with their rendering of the Eucharist. Of their worship, as a whole, no one should feel competent to speak without opportunity to enter into the spirit, the power, the imagination, the faith, the mystical element and all those qualities that have combined to create the genius of this great people, with its even greater problems.

Each nation, as each race and each individual, is entitled to its individuality. This right is as absolute as the obligation upon every nation, race, and individual to fulfil their relation to the whole of humanity in the whole world is absolute. None can be justified, either individually or collectively, in pursuing a course of individualism which isolates it from the whole. None can be justified in a socialism or an institutionalism that deprives nations, races, and individuals of their individuality in performing their individual part in the work of the whole. Even with my brief experience I venture to express my profound conviction that the Russian Church seems normal in its worship in the setting in which it is found, and that it must develop and reform under its own conditions. And as profoundly I believe it has within it the power to make contributions to the catholicity of Christendom when once the claims of all the Communion of Christendom are fully recognized in the catholic claims of Him Who died and rose again for the saving of the whole world. Unity will never come in the adjustment of the claims of Russian, Roman, Anglican, or any other Communion by way of covenant or agreement

or adjustment among themselves. They must work together till all recognize the primary and infinitely superior claims of Christ upon the loyalty of those who work in His name, and that loyalty must be expressed in *One* Universal Church. The primary, fundamental issue is not *our* claim but Christ's claim for the unity of His disciples in order that the world may know that the Father sent Him into the world. Finally, it is a happiness to be constrained to say that while I found many who, with entire frankness, refused to see the obligation to put this principle into practice, even they were unable to controvert the principle. But more than this I found in high places among ecclesiastics as well as among laymen, among scholars and among men of average information, an assent not only to the principle, but the acceptance of a pressing obligation to apply it in life.

A VISIT TO THE METROPOLITAN. — From the cathedral I was taken immediately to the Palace of the Metropolitan, who was ill and was not receiving visitors. The call was intended to be formal and for the purpose of leaving a card. To our surprise the Metropolitan received me,



Архиепископъ Митрополитъ С. Петербургскій.

THE METROPOLITAN OF ST. PETERSBURGH

apologizing for not being in his official dress. He stood, though it was pain to do so, and spoke with a calm dignity and force becoming his great office, and evidently growing out of a great experience. He showed a depth and breadth of sympathy which seem generally possible only to those of increased years, whose "wisdom increases with their years." He gave me his blessing and added his best wishes for what I was trying to do. As we were leaving Mr. Lodygen-sky told him that I was going to the Holy Land. The Metropolitan, looking me steadily in the face, said with simplicity and emotion: "When you stand at our Lord's tomb, pray for me."

ADDRESS TO THE THEOLOGICAL STUDENTS OF THE ACADEMY. — Before leaving the subject of this monastery, with its great foundation, its churches, and its wealth of associations, it is well to record another and last visit there. My readers will not be more surprised to hear of an invitation to address the theological students of this "High Church" Academy, than I was to receive it. The spirit that prompted the invitation was as gracious as it was stimulating. I hesitated to seize the opportunity,

having no possible time for preparation, but it was urged, "go and speak out your mind and heart frankly and unreservedly." We approached the monastery at 8:30 P.M., with the thermometer below zero, to find the great gateway closed. The impressiveness of the entrance through a side door into that great court, as we walked past the cathedral and the famous cemetery suggestive of the solemn, silent scene surrounding us, will remain always. In the inner court of the Academy members of the faculty and students awaited us and conducted us to the hall where the principal, a bishop in full brown habit, received us. I was immediately introduced to the body of students, all standing during the exercises. I stood between the bishop and Mr. Lodygensky, who acted as interpreter. The faculty and the student body stood in a semi-circle about us, pressing eagerly forward to hear every word. I spoke first of the word "Protestant," because I had been introduced as a member of the Protestant Episcopal Church, and because I knew that the word carried a meaning in Russia different, at least to a degree, if not in kind, from that put upon it in any other country, not excepting

those under the influence of the Roman Communion. To many here Protestant is synonymous with infidel or sceptic, or enemy of historic Christianity. It was no time for argument nor explanation. I did not feel the need of it. I stated, without reserve, that Protestant was not a characteristic, essential and permanent, of our conception of Catholicity. The protest was an accident and an incident in the historic struggle for the purity of the Church's order and doctrine and life. I think I surprised both faculty and students by stating that we were so sure of our historical position that we did not seek either from the East or the West a confirmation of the validity of our Orders in order to make us more sure. But we were coming to believe what many in all Communion were coming to believe, that our separation and isolation as historic Churches was a standing witness against the effectiveness of Catholic Christianity because our divided witness contradicted the prayer of Our Lord that His disciples should unite in bearing witness to Him throughout the world. I then gave the actual situation in plain facts as to the millions who had never heard the Gospel and in all

probability could never hear it under the present conditions of a separated and isolated Christianity. The effect of these statistics was striking, but I think not more striking than when the Laymen's Movement first used them at home and later in England, and as I have used them frequently on the continent.

Taking advantage of their living interest in the condition of the world and the divided state of Christendom which was instinct in every face before me, I insisted that it was the duty of our Communion to know each other better in order to understand the common ground on which we stood as well as intelligently to appreciate the character of the things in which we differ, and further that to understand one another it was necessary that we should do something in common, no matter how small the beginning might be. For students a beginning could be made in a common study of the history of Christianity in the light of the condition of the world which actually faced them. Then if we began to do things together, and to feel things together, and to think out things together, we would become the more competent to realize how incalculably precious and funda-

mental are the things on which we are agreed, and also we should, without sacrificing those individual characteristics which made them Russian and us American — made them members of the Russian and us members of the American Church — we should be able to put these lesser things in their true perspective without sacrificing them simply because they were different in the two Churches. I told them that I knew no place where this work should be done more earnestly and more persistently than by students who are in preparation for Holy Orders, that such work was being done in our country and that I was persuaded from the manner in which they had received what I had said they would make it a study of the first importance in their Academy.

When I had finished a member of the student body stepped forward and in English, with a good accent, made the following response which, at my request, he wrote out afterwards:

“MOST HONOURABLE MR. MCBEE:

“In behalf of the students of the Theological Academy of St. Petersburg, I have the honour of greeting you on your visit to our Academy. We sincerely thank you for your kind words and kind opinions of the Russian

students, and while opening before you the gates of the Academy we throw wide open also our hearts. Greeting your Honour, we greet not only a most welcome guest, but also a highly esteemed worker and representative of the Episcopal world, the world that keeps in its depths the real tendency and faith and the union of the Churches. The importance of this wide world question needs no commentary. Especially we students of the Theological Schools are to comprehend it. Our Church prays for this union, and it is required in us that all be gathered in one body — the Body of our Lord. Therefore it is our sincere hope and faith that the time is really coming when all are to say there is one flock and one Shepherd, our Lord Jesus Christ. Concluding these few words, we must pray you to accept our warm farewell on your further journey. May God bestow upon you all His blessings and encrown your mission with love and peace and success.

“(Signed)

*“The Students of the Theological
Academy of St. Petersburg.”*

It developed later that this Russian student had been born in San Francisco, hence the ease with which he spoke in our language. The principal followed in a few earnest words, and among other things said that being only a bishop and not in higher authority he could take no liberties. Therefore, as an Orthodox bishop, he could not give his blessing to one who is not an Orthodox, but he said he would

pray for the success of my mission, and that they were grateful for my coming to them, and he wished me all good things on our journey. I valued this discrimination because it showed plainly that their hospitality was not getting the better of their convictions. It was only one of many evidences I had in Russia of a frank statement of their position and the necessary consequences to those holding it.

OFFICIALS OF THE HOLY SYNOD. — I was received by the Over-Procurator, by the Vice-Procurator and the Ex-Procurator of the Holy Synod. There was less of sympathy and of faith in any approach toward unity in these three laymen than from any other source. The Over-Procurator is a man, I am told, of rare scientific attainment and I can well believe it, because of the ease with which he puts the situation into a syllogism. Put with ability and easy dignity the sum total of his first statement was practically this: It was necessary to be Orthodox; they were Orthodox, and there was nothing for them to do unless others became Orthodox. I am putting the matter, of course, in a few words. It was stimulating to find such

frankness and it was encouraging to see that even a scientific mind had to modify a position of such finality. He had not, I think, realized the real issue. Possibly he thought I was only another person seeking recognition of my Communion at the hands of the Russian Church, as though we were not certain of our position and needed to have ourselves validated by an Orthodox Church. I have not the remotest idea that his view of Orthodoxy underwent any change, but I do think he came to realize that the question at issue was greater than the claims of the Russian Church or any other branch of the Christian Church. The Vice-Procurator was not scientific so much as literary, and he was really concerned about the historical status of our Communion. He seemed surprised that *even we* believed in our Orders. He said, "I am more than an ordinary man and have had more than ordinary experience, and if I do not know, what must be the attitude of the average member of the Russian Church?" I replied by saying, "The Pope is a man of more than average intelligence and has had rare opportunities for wide observation" (it was as interesting as it was a revelation of his own frankness

to see the amusement in his face when he saw what was coming), "and yet should the Pope deny the validity of your Orders, would that settle finally the question of the validity of your Orders?" He was quick to say "No;" and so I insisted that, though he and the Russian Church and the whole world should rise to deny it, we were convinced of the validity of our Orders and desired careful examination of the historic basis upon which they rested; that my point was that all of us were too near an average intelligence and too full of theological strife and prejudice and had too far departed from the fundamental Christian idea of one family of God, to be in a position to pass judgment finally, each upon the other; and that what I was in Russia for was to urge fuller understanding, more active co-operation, in order that we might produce an ecumenical Christianity which was an essential condition of ecumenical decisions and definitions. He seized my hand as we were leaving and said, "It is a great ideal, and with all my heart I will pray for its realization."

The Ex-Procurator's position was something like this: We recognize the Orders of the

Roman Church and the Roman Church does not recognize your orders, and, therefore, we cannot recognize them. But I said, You recognize Rome but Rome does not recognize you, and we have the advantage of recognizing the validity of both of your Orders, and we are persuaded that if both you and Rome will study our Orders with the same impartiality, it is possible that you may come to agree with us in the validity of the Orders of all three of the historic Churches. Nothing that I have said ought to convey — because it would not be true to my experience — the idea that there was anything but the most cordial good feeling throughout these and all other discussions. I have given these with some brusqueness because they were talks with laymen and in order that my readers may share with me the point of view of the State and Church officials in Russia.

Just before my engagement with the Over-Procurator, the Holy Synod was in session, and it was hoped that I would arrive in time to see it in session, but we were delayed and only saw the Metropolitans, Archbishops, and others departing, and I was immediately ushered into the Over-Procurator's office. It was most

interesting to see the Archbishops and others talking in groups and leaving the hall. The same afternoon the Metropolitan of Moscow received me at his palace and talked with rugged force and earnestness for nearly an hour. Undoubtedly he is a great moral force. He was the personification of moral energy girded for the battle of the Russian Church with the forces that he believed are threatening it and the Christianity that it represents. When once he was diverted to our American conditions his questions were searching and rapid. He evidently desired to see if there was anything that we had to give that would be of value in Russia. Perhaps he knows more than most men of what the problem is in its multitudinous form, and perhaps his victory is yet to come. In one great moment he exclaimed, "Sometimes I feel that the work is so great and the problem is so vast, that Christians might leave their differences aside in the shadow, not to sacrifice them but to keep them in a truer perspective until, as a united body, we have done more in overcoming the evils that face us." What this strong man sometimes feels is, I believe, becoming more and more the permanent state of heart, soul

and mind of increasing numbers of Christians in every community.

The Metropolitan gave me his benediction and expressed the deepest interest in the principle of action for which I was contending. I left his home, feeling that it had been good to be there, and that I should never lose the conception he had given me of a great, good man, struggling with problems which throughout the world demand for their solution, under God's guidance, the co-operation and unity of the whole of Christendom.

THE PALESTINE SOCIETY. — On the day after this rich experience with the Metropolitan of Moscow I was taken to the offices of the Russian Palestine Society by Mr. Lodygensky and introduced to the vice-president and his secretaries. This will perhaps prove an epoch-making day in its preparation for our tour through the Holy Land. The whole staff put themselves immediately to work, giving information, supplying maps and giving letters of introduction. They wrote at once to their representatives, giving our dates in Palestine and asking them to extend every courtesy in the power of the society. In

addition they wrote to General Stepanof, at the Kremlin, Moscow, instructing him to ask the Grand Duchess Elizabeth — who is the president of the Palestine Society, and who has founded a deaconess' home in Moscow — to receive me.

It is hardly possible to enumerate all of those whose cordiality and helpfulness put me under lasting obligations. It is a special tribute to Archbishop Platon that his letters should have accomplished so much in so brief a time, and I beg here to assure him and the friends I made in Russia that it is my great desire to return for a longer stay, that I may tell more of American Christianity and get more from Russia to tell to my own people. Of Mr. Lodyginsky's unfailing courtesy, sympathy and efficiency I must speak without reserve. Few of us in New York realize how much he was doing while there to get at the genius of our Church and to know the spirit of America and, therefore, none of us can imagine the work that he is able to do now because of what he acquired while in America. I hesitate to do more than to make acknowledgment to Archbishop Tikhon for the warmth with which he received us on the first

day of our arrival, making us feel at home in a way that he probably could not have done except for his life as Archbishop in America. The work he is doing on the Commission appointed by the Holy Synod to deal with the relations between the Russian Church and the Anglican Communion could not have been done by one who had not come in direct contact and had years of experience with our Communion. Mr. Lodygensky is also a member of that Commission. It would be rash to look for spasmodic action on either side, and it requires more courage and more faith to lay foundations than to build the superstructure. If this be true as a general principle it is more fundamentally true when the work in hand is not laying of the foundations of a material structure but building into one family the living members of divided Christendom.

STOLYPIN. — The very name of the president of the Council of Ministers creates interest wherever it is mentioned, no matter how diverse in degree and kind that interest may be. When in response to his invitation — which had been extended at Archbishop Platon's request — I called, he received me with a dignity and sim-

plicity and frank cordiality that indicated power in repose. The responsibilities of his great office were clearly and consciously apparent. One could detect neither depression nor exultation, but rather evidences of a readiness to meet those responsibilities and that he had given himself fully to doing it. It is not my province to discuss political conditions, nor to endeavour to interpret anything that the minister said with regard to them, but one statement, which in a slightly different form had been made by Archbishop Platon to Mr. Roosevelt when I took him to call upon the ex-President, surprised and interested me. He introduced it by saying that the heart of America and the heart of Russia had always been true the one to the other, no matter what differences and difficulties may have arisen. That, I had always been led to believe, was true; the surprise came when Stolypin added, They are the two great democracies, the one under a republican form of government and the other under a monarchy. Later his Excellency, Mr. Paul S. Monsouroff, of Moscow, a professor, I believe, in the University of Moscow, explained what was meant. The claim was, he said, that unlike the rest of

Europe, Russia was composed of a number of smaller republics until they were solidified into one great nation by Peter the Great, and that certain characteristics of that evolution still remained. Among them he mentioned the fact that the peasantry owned about three-fourths of the land in Russia, which he took to be of incalculable promise for the future, provided they were protected in their ownership. Until recently a peasant could not dispose of his land without the consent of the community in which it was held. There is a change, or there is about to be a change, giving the peasant the right to sell on his own initiative. Monsoureff seemed anxious lest this might change the democratic status of the peasant so far as the ownership of land was concerned by enabling wealthy individuals or corporations to absorb large areas.

His Excellency Stolypin was thoroughly informed as to my object in coming to Russia, and asked interestedly whether I had met those whom I had desired specially to see. He expressed a warm interest in what I was undertaking and indorsed unreservedly my expressed wish that our Churches and our Nations should

come more intimately in contact with each other, should be bound together more nearly in a common effort, and thus be enabled to make a contribution to the unity of Christendom and to the better understanding between nations everywhere. Through the courtesy of our Ambassador and the Minister of Foreign Affairs the Emperor received me on February 11 at the Tsarskoïe-Sélo Palace, about twelve miles from St. Petersburg. Archbishop Platon had asked Stolypin to give me this privilege.

THE EMPEROR. — The Emperor received me cordially and sympathetically. In a moment I saw that he had been fully informed as to the object of my mission, and no preliminaries were necessary. For about forty-five minutes the conversation was devoted wholly to the question of a better understanding between our Churches and Nations, and the vital importance of it as a contribution to the unity of Christendom. I found myself impressed with his deep religious convictions and feelings, and without hesitation he authorized me to express his interest and sympathy in the movement for unity and also to give a similar message to

the World's Student Christian Federation Conference in Constantinople.

Moscow. — It is difficult to refrain from attempting some description of one's feelings and impressions in seeing Moscow for the first time. Its picturesqueness is indescribable. The combination of architecture and art in the Kremlin is more varied, more complex, more seemingly contradictory and yet more perfectly a whole than anything I have seen. I suppose it is the combination of power, in the great wall and towers, with a mass of colour in which it would seem that the artist had drawn the divergencies and antagonistic elements into an affectionate bond of union. Surely looking at the Kremlin from a distance, and then studying it more in detail, one can scarcely refrain from taking it at least as a crude symbol of the infinite variety in unity which one is longing to see for the good of the world and for the fulfilment of its destiny. It is a crude symbol, and if it were not for that element of tenderness and relationship which colour represents, it would not be right to suggest the symbol. But I feel, as I recall my impressions while there,

that what colour does to bind those conflicting elements, tragic and comic alike, into one whole, so love — active and realized in closer contact — will do and can do to bind the raging and contending elements of races and nations into the one family of God.

THE GRAND DUCHESS ELIZABETH'S DEACONESS HOME. — Every one who knew that I had received an invitation to meet the Grand Duchess exclaimed, "She is a saint." Her name and her work in this home are well known, perhaps throughout the world. After her great sorrow she went down into that part of the city across the river which was in the old times called the Tartar's field, and has given her life to the formation of an Order of Deaconesses which she hopes will develop into the kind of work which the Scriptures record as being done by the deaconesses in the early Church. When I entered the Home I had a few moments for reflection in the reception room. I felt a difference from any religious Order that I had ever come in contact with. The house was as free from ostentatious plainness or poverty as it was from any signs of luxury or indulgent com-

fort. The religious symbols were there and yet in a sense they were not there, because they were so reverently and naturally there. It was a religious home, but it seemed primarily a home — as if religion was an attribute of the home and not home an accident of religion. If I felt this of the home I felt it a hundredfold more in Elizabeth, the deaconess, and I felt it still more when I found her heart, soul, and mind a reflection of herself. It is not her purpose to develop a monastery but to recover the simple service of humanity and the power and loving care of God in Jesus Christ which is the life of the children of God. There would necessarily be a very few exceptions, if indeed any at all, when I say that I have met few persons who more absolutely look for and seek the unity of the family of God through the preservation of the infinite variety of humanity, in all of its varied integrities. She realized that it would be as impossible to ask Russia to give up her type and genius of Christianity as it would be to impose that type and genius upon some other nation. Why may we not, she said, retain all of our local colour and all the appeals to our own people and our own nations, and yet be

one in the Lord Jesus Christ in His One Church?

Her interest in the deaconess work in America was such that I promised to secure all available information about the work of our several Orders and forward to her for their library. It is hardly necessary to say that as president of the Palestine Society she complied with the request of the vice-president and has authorized her name to be used on our behalf throughout Palestine. She has taken the cause of unity as a special object of prayer and effort. I was glad that from this house I left Russia. I had come to feel, as I had never imagined, the problems of this vast nation — problems that will require generations to solve. I had found men in high and low stations of life who are not afraid of these problems, because they are facing them with God as their dependence, and now on leaving I felt the influence of one whose character in scope, in sure faith, and in abounding love will remain as an inspiring influence always.

COUNCIL AND DUMA. — I was given the opportunity to visit the Council of the Empire. Time did not permit, but I met members of

the Council and I would especially recall Senator Wladimir Sabler,¹ whose fluent English made discussion a delight. His catholic attitude toward the Roman Church and his desire for better relations with it made it easier for him to take a similar position toward the Anglican Communion. He entered whole-heartedly into the idea that unity was a primary principle and obligation. It would be cause for gratitude if more American and English Christians were like-minded.

I visited the Duma under the guidance of Mr. Tsanoff, who represents the Associated Press in Russia. A Bulgarian by birth, educated at Harvard, and an enthusiastic student of Russian language, art, and history for a number of years, the Duma meant more in that one visit under his direction than it could have meant in many visits without such help. I have had occasion to observe for some years the representatives of the Associated Press abroad and the type of man chosen is a witness to Mr. Melville Stone's judgment and knowledge of men and governments. There is no part of

¹ Senator Sabler has since become Over-Procurator of the Holy Synod.

the administration of the nation's affairs that calls for more constructive and aggressive development than the diplomatic service abroad. We claim to be above all nations a representative government, and yet we have failed to represent the American people and American institutions in their integrity to other peoples. A change has been inaugurated and is being pushed with vigour. But the people as a whole should encourage the President to feel that they are behind the movement and that they mean to have their cordial feelings toward all other nations and their desire for full and fair inter-relations known to every country. It ought to become impossible for any diplomatic post to be held by one who cannot interpret America to the country to which he is sent, not merely in its language, but in its art and literature and principles of government, and on its economic and social sides. It is due to ourselves, but even a higher standard should obtain when we reflect upon our obligations to others. No body of men feel this more than our representatives abroad, who have been so long hampered by the old parochial system. I have not departed from my appointed mission

in saying all this. If the fulfilling of all relations of life is righteousness and unity, then Christianity should be the greatest motive power for perfecting the machinery of government necessary to a better understanding and better service between nations, which means better feeling and a nearer approach to peace. With no discouragement to anyone who works for peace, it is a truth that cannot be evaded that righteous relations, which mean righteousness, offer the road, and the only road, to permanent peace.

When we left the Duma we realized that both the assembly and the palace in which it meets, without claiming more, which is unfair, represent a wonderful growth in five years. The building itself is a fine piece of architecture and in its simple dignity suggests democracy. Its foyer is the finest hall we saw in Russia.

CHAPTER III

RUSSIA TO ITALY

WITHIN less than a week we came from the severe winter of Moscow, thirteen degrees below zero, to the most beautiful, the most continuously delightful weather I have ever experienced in Rome. Yet we would not have changed the temperature in Russia if it had been possible. We saw Russia in "the driven snow," we witnessed its victory over the elements, and felt its power to make one comfortable and to increase the delight of the eye with colour as the mercury fell — for surely the wraps and robes in warmth and variety of rich and mellow colours are unexcelled, and the horses — I have never known such speed, dash, and grace combined. The driving is a wonder. The abandon, the furious rush with the finer breeds and the magic accuracy with which they take a thoroughfare is not surpassed by the rush of motor cars on the boulevards in Paris. Yet the warning calls and the ease with which the

driver avoids an obstacle, though but by an inch, reminds one of the gondoliers of Venice, the city that Peter the Great attempted to reproduce in the far north. The canals and the prevailing Italian architecture, notably in the vast palaces, constantly suggested the great monarch's model.

To return to the severe cold. I did not see an intimation of thaw while in Russia. There is a sense of security against disease, even against taking cold, if one but remembers "to keep warm"; for one can keep warm if their methods are followed. Not once did we suffer inconvenience from cold on the railroads. And then, the matchless purity and beauty of the snow in its soft, dead whiteness!

When we first saw the Kremlin from across the river in the full glory of sunlight and clothed in this soft whiteness except the vast vertical wall-spaces in colour, instinctively I felt the gulf that separates the principle of uniformity, which would encase the whole of life in one shining frigid mass, and that true and universal principle of life which would fulfil and not destroy the life of men of every type by relating them to God and to each other in His Family.

The seemingly endless plains of Russia impose a sense of wonder and mystery — a definite consciousness of power, power in the past and greater power to come — a feeling that they will prevail and become a mighty influence in shaping the world's history.

We could have but a few hours at night in Warsaw. But a long drive through the city and across the river revived many memories and gave the impression of a city growing along modern lines without sacrificing its earlier characteristics. In Vienna we were more fortunate, as we saw the city by day and the opera at night. The opera was not a great one, but a brilliant comedy was greatly done. The orchestra is unique; where others strive and struggle this orchestra rejoices in its work, not vainly, but as the fruit of inheritance and life work. It is a priceless privilege to be able to lighten the sobering work of a life too imperfect to do all things by entering into the harmonies of those poets and prophets of life who in long and far perspective see and feel the perfections as well as the frailties of life. I rejoice that Vienna is one of the appointed stops on our return journey from Constantinople.

ITALY. — The ride from Vienna to Venice was new to us and for the first time since sailing from home a day was spent in the mountains. The same night we went to Milan and on Friday visited the Countess Parravacino at Villa Revel, Como, the home of her father, General Revel, who died last fall. He was a very distinguished man and the villa shows the dignity and elegance of his tastes, while from its location one gained a new conception of the lake and its mountains. The countess gives herself almost wholly to the Church's work and her influence is widely exercised. It was she who guided me to Bishop Bonomelli last year and acted as interpreter. Since that time the countess has been a constant reader of *THE CHURCHMAN*. She translated into Italian and printed in a review which she edits much of *THE CHURCHMAN*'s reports of the Edinburgh Conference. She said that the letter of Bishop Bonomelli, with a part of my address introducing it at Edinburgh, was printed in a Jesuit Review and the conference highly commended. Father Genocchi, the great scholar whom I met later in Rome, said that the bishop's letter had been printed and widely read and approved in Italy,

and no word of criticism had appeared against it. Ambassador Bryce's statement that Monsignor Bonomelli's letter was epoch-making was abundantly justified by what I heard from many sources. When I quoted Mr. Bryce's words to the King of Italy I added quite innocently, "author of 'The American Commonwealth.'" With a perceptible twinkle in his eye the King added, "And 'The Roman Empire.'" Unguardedly, I said: "Of course, but we are more familiar with our own history." The twinkle became a hearty laugh when His Majesty replied: "And we with our own." From the King, from the Prime Minister, in fact from statesmen in Church and State, I heard but one judgment of the Bishop of Cremona, namely, that he is a great spiritual influence — spiritual in its comprehensive and real sense.

To my great disappointment Bishop Bonomelli was ill with the prevailing influenza, and so was Fogazzaro, and a visit to them has been necessarily delayed. In Milan I met Count Scotti. I was not prepared to find so open-minded and profound a student of life. I was impressed, above everything, by the great

guiding motive of his life. Von Hügel has the same, Genocchi has the same, but this young man, only thirty, has it with all his life before him. Christ is their power — and what must follow, when once all Christians understand it — Christ in the Church of His Incarnation. Loyalty to Him and His Church means and can only mean loyalty to His purpose for the world — and the oneness of His disciples for the sake of the world. I told Scotti of Baron Sonnino's tribute to the Pope five years ago — the highest I have ever heard from any one — and Scotti said he believed it to be a true interpretation. In Rome a few days later, I told Baron Sonnino of my visit to Scotti and of the deep impression his interpretation of the Pope had made upon his fellow-countryman. The Baron said, "I have not changed my mind." Genocchi and Bonomelli speak in the same loving and loyal spirit. I emphasize these estimates from different, quite different, points of view, because out of my limited experience I have formed the same judgment. The Roman Communion possesses this note of world-wideness of one Church to an extent that no other communion does, and sometime I believe

it will be generally recognized. It is this that enables men of the widest divergence to hold on with a life and death grip to their communion, no matter what betides. Let us pray and strive that the same necessity shall be upon us. It is the surest way of helping ourselves and them to the knowledge of a fuller and richer catholicity.

While in Rome I called on Cardinal Merry del Val and was received most cordially. I wished especially to acknowledge his past courtesies. Finding him an interested listener, I told him of the conference in Constantinople, of my visit to Russia, and the ideal of unity that is, as I believe, the controlling principle of Christianity. When the visit was over the Cardinal said: "I wish I might accompany you on your journey. I have never been to Jerusalem or to Constantinople." I also paid my respects to Monsignor Bisleti and found his courtesy as unfailing as in the past. His interest in the Russian visit was active and real, and we hope to discuss it further later.

Just here I am reminded of three points of view in Russia that should be recorded. The first I heard from an eminent layman of the

Holy Synod. He thought it possible that the severe attitude of Rome toward the Orthodox Churches of the East might suggest the wisdom of seeking an alliance or union with Anglicans rather than Romans. He did not feel sure that such a revulsion had set in, but that such an influence was or would be at work seemed a probability. I did not hear this from other sources and it is to be hoped that such a movement for such reasons will not come. To go against or to go further from some Christians in order to unite with others is not a promising road to unity. Affinity for those you like, or prefer, is not a Christian principle and lies at the bottom of many of our divisions.

The second point of view, I heard expressed in many directions, namely, that the Anglican and Eastern Churches had perhaps more in common than Rome had with either, and that a union between them might impress Rome with their Catholic power of uniting and so lead to better feeling and understanding. A third point of view had, I think, many supporters. This is that the greatest possibility of approach lies between the Russian Church and the American Episcopal Church. I heard no word of

antagonism to the English Church as such, but there was a feeling that any sort of approach to the English Church would necessarily involve state questions. When the suggestion was made that Russia would enter on such an approach as a State Church there were two replies: first, that in the case of the Russian Church dealing with the American Church, State questions would, at least to a degree, disappear; and second, that many in Russia looked for the day when the Church would be self-governing and self-supporting.

For myself, if any one thing has emerged distinct and clear, it is that the time has not come for corporate planning, discussion, or conference. An enormous change of heart is taking place everywhere through interchange of thought, courtesy, and personal touch. These points of contact should be multiplied without reserve, and corporate pressure should not be used to discourage them. The letter still kills — the spirit still makes alive. Men in great and small positions are consciously, and many more are unconsciously, helping forward this goodly, because godly, sense of fraternity. Let Christians recognize goodness wherever they see it,

knowing that it is of God, and not as unbelievers, who think there are other sources of good besides God, demand a certificate of their own theological systems as a test of "goodness" that is "Christian."

At the request of our ambassador in Rome the King received me and recalled seeing me several years ago. He asked at once of our present mission to Constantinople and from the first words entered earnestly into the matter of Italy's representation at the conference. This discussion led to comment upon the growth of better feeling and understanding between Christians and between nations. It is impossible to speak with His Majesty on the betterment of humanity without realizing the essential goodness and nobility of his life. His words carried seriousness and weight when in response to the suggestion that he might desire to send a message of interest and good-will to the Christian students in conference at Constantinople he said: "I shall feel honoured to have you deliver such a message in my name."

The Prime Minister (for whose invitation to visit him I am indebted to Mr. Meyer, the Secretary of the Navy) received me with a

flood of questions about the United States. He was especially concerned, quoting from Mr. Bryce's "American Commonwealth," that in the face of our great Federal Constitution guaranteeing religious freedom, a number of the States practically limited the Constitution by local laws imposing religious tests. The case is not quite as bad as Premier Luzzati had supposed, as we were able to see by a more careful reading of Mr. Bryce's words, but it is strange, Luzzati thinks "enormous," that in the face of the Constitution and the action of European States, and that of the vast majority of the States in the Union, such laws should be allowed to remain on the statute book. This question removed, I was not prepared for his eager, searching questions about the conference of students at Constantinople. But his eloquence was mighty and at white heat when Mr. Cortesi, who attended me, suggested that the unity of Christendom was my ideal. He is interested in the unity of the religions of the whole world and spoke with power in word and gesture on this subject, which is the inspiring principle of his life. He has written what I am told is a great work on religion. Finally he

said: "Yours is a great mission. Unite the Christian Churches and you will do a grand work. But we will not stop there. We will unite all in the end." He asked that THE CHURCHMAN should be sent him regularly and added: "I will send you what I have written." Later the King, Genocchi, and others spoke of the Prime Minister as a deeply religious man.

It was a privilege indeed to renew my acquaintance with Baron Sonnino — twice Prime Minister — and always working for the social and economic betterment of his people, especially the submerged masses in the South. Count Scotti is a co-worker with him in this great reform, and it would be difficult to say who made the other out the greater man, after one had heard Scotti speak of Sonnino and Sonnino of Scotti. It is the beginning of life to have religion; it is life, self-renewing life, to lift others into Christ's religion.

I looked in upon Boni, the archæologist of the Forum, and found him "lost" in his work. He looked up in a dazed sort of way, but, had I not known him and his ways, I should have been yet more dazed. When I said, "You don't know me," and he replied, utterly unmoved

and seemingly immovable, "Yes; it is Mr. McBee. What is it? What do you want?" "Nothing," I said; "only called to see you — good-bye." "There are some things here you may care to see," he said, leading the way. As he began to handle his latest discoveries, the daintiest pieces of pottery imaginable, the smile that his friends know well came over his face, changing the whole man. That smile remained as we wandered from room to room, as if all time was at his disposal. I am no archæologist, not even a student, but I owe Boni more than he will ever know, for what he has opened to me of the early Christians and their worship. "It is almost like creation," I said, "to bring back the things of the great long past." "A little," he replied, and, with his smile as a benediction, we parted.

Rome has never seemed so wonderful to me as on this visit. The weather has been matchless, friends old and new more than kind — but perhaps with years life is more filled with the power to receive. Certainly the Rome of which I speak, its ancient architecture and art have not changed.

CHAPTER IV

EGYPT

WE first reached Egypt at the end of February and saw it again on our return from Palestine and Syria, leaving Alexandria on March 29 for Italy. The day after we rejoined Dr. Mott's party in Cairo several of us went to the pyramids at Gizeh. A storm was threatening, but Mr. Fields and I began the ascent. Mr. Fields reached the top; I went but half-way, but even from that height I gained a conception of the desert that was new and overpowering. A sand-storm was approaching and when it was "full on" there was a suggestion of power added to desolation and isolation that was terrific. There had been grandeur in the Sphinx, which we had seen before the storm, but there was a power in the storm which seemed even greater than that amazing symbol of unchangeable and unchanging continuity had expressed. At Luxor and Karnak we saw the temples and the royal tombs and by a happy

coincidence were able to visit Mr. J. P. Morgan on his house-boat there. He was inspecting the excavations he is having made in the desert near-by and was much gratified by the results already attained. All the objects found are, he said, to be sent to the Metropolitan Museum. He expressed keen interest in the coming conference at Constantinople, as in all things that make for Christian co-operation and unity.

We visited the American Mission School at Luxor and addressed a body of Arabs there on men's work. Dr. Mott then went to Assiut to address the Synod of the United Presbyterians which was being held there, while I returned to Cairo to meet the authorities of the Coptic Church and others who could give me information as to its present condition and outlook. Arrangements had already been made for Dr. Mott to give lectures to students in a theatre at Cairo, and it was thought that it would be in many ways helpful in encouraging the attendance of Mohammedans if we were received by the Khedive. This was arranged by our Consul-General, Mr. Jay. The Khedive expressed his interest in such work as we were

attempting among young men. It would, he thought, tend to give them higher conceptions of life and strengthen them morally for the duties of citizenship.

A VISIT TO THE COPTIC PATRIARCH. — Our visit to the Patriarch of the Coptic Church was made doubly interesting by the presence of the Archbishop of Alexandria. The Coptic Archbishop spoke with great frankness in answer to our questions about missionary work as the test of the Church's life, and said finally: "We are living almost in the dark ages, and we need to get out ourselves before we can go to others." Here, indeed, was the old creed that we must save ourselves first, but this good man spoke with humility, and with a conscious need of help. Meeting us later in Alexandria he said, "Your visit here has given me new ideas and new hopes." The Patriarch authorized us to address the students at the Theological School at Cairo, and both Patriarch and Archbishop showed plainly how much they were affected by our interest in their Communion. At the Theological School, both student body and faculty gave the closest attention, questioning



ἁγιότης ἡμεῖς Κυριζος πιαδρ πιαδ ρι τι
 αζαρενιερως πιαδ ριβ εδωρδιν ριελαντισου
 ραρως πιαδ ροζος



قداسته قدسنا كيريل الخامس بابا الاسكندرية
 الناصر شرفه بالكرسي القاهره قيسار الشوك

St. Sainteté Cyril V Pope d'Alexandrie 112th Successeur de St. Marc

CYRIL V., PATRIARCH OF ALEXANDRIA. 112TH SUCCESSOR
 OF ST. MARK

us keenly. The photograph of the group by Mr. Fields aroused so much interest that a copy of it was presented to each auditor, about ninety in all. Two of the faculty are Moham-medans, teachers of Arabic.

The ancient Coptic churches in old Cairo were visited under the friendly guidance of a Copt, Professor Sobhy of the University, whose aid was secured by the kind intervention of the British Agency. This professor is a specialist in Coptic ecclesiology and has been for some time engaged in a history of that Church and its doctrine under the patronage of the Bishop of Salisbury. He made us feel that if the life of the Coptic Church could be revived, its loyalty to faith and order could surely be justified. A scientific man, proud of his Church and loyal to it, he showed himself thoroughly conscious of the present deadness of his Communion, and yet more full of faith for the future than any other Copt that we met. Certain that the native Church must vitalize itself with a living Christianity, he was unshaken in his conviction that Egypt could only be Christianized by its native Church. The ablest men in the American Mission share that conviction. The leader

of that mission, Dr. Watson, had been commended to us by Lord Cromer as a wise man and one who had the confidence of everyone; his belief that the native historic Church is the medium through which Egypt will become Christian is most significant.

FINE EDUCATIONAL WORK OF THE UNITED PRESBYTERIAN MISSION. — The Coptic Church is in a pathetic state. It needs, and it should have, the aid of its sister Churches. The United Presbyterians are showing the possibilities of such aid. One of the smallest communions in America, numbering but about one hundred thousand, it has, in addition to its missions in India and elsewhere, done a larger work in Egypt than any other Church, except the Roman Catholic. Its schools in Alexandria, Cairo, Assiut, Luxor and elsewhere include almost every type of Christian and Moham-medan; its graduates are at work in almost every walk of life. In Alexandria the new Coptic school, a fine modern building with 680 pupils, has a graduate of the American Mission School — a Protestant — for its head. Ten of its twenty-four teachers are also American

Mission School graduates. The Archbishop had deliberately selected the principal, although a Protestant, because of his administrative ability, but, as he said, after much hesitation. If the Churches of England would do proportionately anything like what this small body of American Presbyterians is doing, Christianity might be manifested to Mohammedan Egypt, not as sectional, isolated, and divided, but in its fulness and truth. Christianity as Christianity has not yet been brought to bear on the Mohammedan world in Christ's way. The Church must witness solidly, unitedly. It must claim all faith in God, as Christ did, and build on it. Christians must go to the 11,000,000 Mohammedans in Egypt as a unit, with power, in patience, and with unbounded sympathy. Under Mohammedan influence Egypt cannot advance beyond a certain point. Mohammedanism never has risen and never under its inherent fatalism can rise to the self-controlling, self-renewing and creating civilization of the Christian nations. If Egypt be hopeless under Mohammedanism, it will be only in degree less so under a foreign power that accepts Mohammedanism as a settled fact

and seeks to control it for governmental and economic purposes.

When we were visiting the Mosque of Sultan Hasan, and came to the great open court, we found large halls with lofty barrel-vaulting occupying the four ends of the cross open toward the court, each facing the fountain. I asked the Mohammedan guide what this represented. He answered, "Our four sects," and added with a wicked twinkle in his eye, "You Christians know what sects are, but we hold ours together." The comment was more subtle than true. They have more sects than four, and the sects are not united in any positive work. And yet the Mohammedan's criticism of sectarian Christianity stands. He has no fear of that kind of religion. It was from a window of this mosque that we got a rare view of the Mosque of Mohammed Ali, externally a noble pile, modelled after the Christian Church of St. Sophia and speaking of aspirations wholly beyond the power of Mohammedanism to fulfil, a prophecy perhaps of what is to come.

From Egypt we went to Syria and Palestine. I hope to write later of our experiences there.

Leaving Beirut on March 27, we reached Alexandria the next day. Friends had arranged that we should visit Abdul Baha, the aged and gifted son of the prophet of the Bahais. The Bahai religion is a tremendous advance from Mohammedanism, and the number of its followers shows that that faith is not impervious to change and growth. He received us with rare simplicity and dignity, and with a heartiness that assured full and frank fellowship. Of his faith I may say only that it marks a long step from Mohammedanism toward the Christian conception of God, though it is very far from any adequate conception of Christ and His revelation. I left Abdul Baha with an intensified conviction that Christians have everything to gain by sympathetic and discriminating participation in every struggle for truth and life. Abdul Baha makes a strong appeal for life with God in men and showed a deep interest in the work we are doing both on this tour and at home.

The day after the interview with Abdul Baha I visited and addressed Coptic, Armenian, and American mission schools. Of the director of the Coptic school I have already spoken. The

head of the Armenian school is a man of ability and character who has suffered for his convictions by banishment and in other ways. His school presented many striking features, among them the singing of a class of boys and girls which was very beautiful. The American Mission School in Alexandria, most ably conducted by Dr. and Mrs. Finney and a competent staff, renewed my admiration for the work of the United Presbyterians, a body to whom, as may be recalled, the Laymen's Missionary Movement is indebted for the enthusiasm and leadership of Mr. J. Campbell White. The day closed with a last visit to the Archbishop of Alexandria, who expressed once more his deep interest in the work of co-operation and unity.

March 31 saw us in the harbour of Corfu, with enchanting views on all sides, especially that toward the quaint old town. The imperial German yacht, "Hohenzollern" was in the harbour and the Emperor and Empress waved a welcome from the bridge to our fellow-passengers, the Crown Prince and the Crown Princess. The next morning we passed beneath the shadow of Mount Etna and through the Straits of Messina.

Our plans called for visits to so many lands that Dr. Mott and I have been little together, even when in the same country. I can report but in barest outline the great work that he has done; I had to leave Cairo for Jerusalem before his lectures began; but I know that hundreds and even thousands crowded to hear him in Cairo, as they had done in Switzerland. His world-wide experience in enlisting and organizing the active co-operation of young men, especially students, gives him unique power, which he uses with a rare judgment and with an ever-increasing sense of the comprehensive character of Christian life and practice. In Palestine and Syria we were more than usually together. At Constantinople we shall have time to combine for common use what each has seen and learned, as we shall later at the annual meeting of the Continuation Committee of the Edinburgh Conference in May. That committee have been invited to meet at Auckland Castle as the guests of the Bishop of Durham. The Archbishop of York had desired to have the committee as his guests at Bishopthorpe, but the date, May 16 to 20, conflicted with that of the York Convocation.

I have said that Egypt would be hopeless if left to Mohammedan influences. It is not so left, for every part of the life of Christ has in it power to save, and that life is in Egypt in the mission work of the few who have done wonders in their sphere and in the impact of Christian civilizations, which, however imperfect, are having an effect. But Mohammedanism as a whole remains untouched, and what I wish I might have the gift to say with compelling power to millions in Christian lands is that the impact of a united Christianity, the Christianity of Christ, and the Christianity for which He prayed, will alone lift Mohammedans into the fulness of life.

CHAPTER V

PALESTINE AND SYRIA

THE struggle to hold these papers strictly to the purpose of our tour seems greater than ever as I seek to reproduce impressions of that part of the world which, it may be said, "concentrates the sympathy as it constitutes the identity of nations." My task, almost exclusively, has been to acquire from representatives of Christian Churches a fuller knowledge of the genius and spirit of their institutions and to lay ground for a better understanding between them and us on the principle of daring to believe in one's best self and in the best in others. This principle would, indeed, lead to worse than mere dreaming, it would lead to folly and weakness if one did not realize that the daring consists in knowing the bad in ourselves and in others, and yet believing in the best.

I hesitate to write of things seen in Palestine, for I am in haste to tell of the people who

welcomed us and discussed the great question of unity as if they had been awaiting good news of progress toward this great end. But this I will say: The eastern shores of the Mediterranean brought back vividly the studies of childhood and youth. As we drew near to Jaffa with its forbidding rocks and dangerous seas the records of the Old and New Testaments seemed to blend in a chorus of description of the dangers of the shores of this little town. Our landing, however, in spite of appearances, was easy and comfortable. But when later we took ship from Jaffa the sea was at the danger limit, and our boat, with its twelve oarsmen, had to take the greatest waves I have ever encountered, and to take them in an opening between rocks that certainly were not over twenty feet apart. But the oarsmen struck the centre with precision, enlivening their work with a song that gave a weird charm to the experience. The crown of our adventure was to come later. We approached the ship, but no gangway was lowered for us. It seemed impossible that anyone could get aboard. I was about calling to the captain to lower the gangway when, on the tip of a wave, the boat

rose high, and before my anxious exhortation for help could be uttered, two strong men from above and two from below had deftly landed me on the deck. Breathless, I turned to warn them not to handle the women like that — and behold my wife stood by my side, having been landed in the same way!

But now of Jerusalem. If there be untruth in the distressingly sad things that one hears of the city it must be because the whole truth of that sadness has not been told, and yet, the full glory of the truth of the good things in it can never be told. We arrived Saturday night and went on Sunday morning to the Church at the Sepulchre. I must be allowed to think of it as "The Sepulchre" without any descriptive word. When the first money-changer shook his soiled tow bag with its jangle and called out "Money changed!" it would be impossible to describe the associations aroused. As we went down the narrow, sordid streets with the shops displaying their wares, and met an ass with a colt by its side, and finally came to the little court facing the entrance with the touchingly pitiful wares of people too poor for a Westerner to imagine, scattered along to the very door of

the church, one wondered in what era we were living. On entering we found the Armenian Church exercising its privilege of worship by taking its turn with the Greek, the Latin, and the Coptic Churches, with so many lamps allotted to each. Multiplicity of ownership seemed to take the place of the common inheritance of mankind.

From the Sepulchre we went out of the city to the Russian Church and then to the English Church, wondering at the loneliness of the one without the other. In the afternoon we were starting out again alone (for it is my long and deliberately formed habit to get first impressions without a professional guide, in order that they may be mine), when in some way, which I cannot recall, a young Syrian, Gelak, a graduate of the American College at Beirut, offered to attend us to the Temple area. He tendered his services, he said, because it would be an honour to serve one who was a friend of Dr. Bliss, the president of the college to which he owed more than he would ever be able to repay. He proved an invaluable companion and a true friend. He was a Roman Catholic and, therefore, his tribute to Dr. Bliss and the Protestant

College at Beirut was all the more real and worth while. We found our way through the same streets to the Temple area and visited the great Mosque. Before leaving for a drive to the Mount of Olives, I walked to the parapet and looking through the pierced wall was overcome by the suddenness of the drop and the depth of the Valley of Kedron. It was that sense of awe which the perpendicular line imposes, whether looking up or down. At my exclamation our friend said, pointing through the opening, "Over there is the Garden of Gethsemane." I did not see the formal garden. I was not interested to locate the actual spot. I realized that no device of man could remove the indestructible facts in human history, for which valley and hillside, garden and mountain-top stood witness. The reality of the Way, the Truth, and the Life was the most normal, the most vivid experience that had ever come to me. Returning after the visit to the Mount of Olives, the accounts in the Scriptures were read aloud during the evening, and they seemed indeed the record of the Word. Scriptures, human life, divine life, seemed perfectly at one.

On the journey to Bethlehem — for I will not attempt to describe the uplifting and inspiring return from Bethany by evening light — a few miles out from Jerusalem as the road surmounts the hill, and Bethlehem is seen, the effect is startling. Great, barren, rocky hills rise on the left against the inconceivably wonderful marine blue atmosphere of the Jordan valley, with the Dead Sea a little further beyond. In the foreground is the sloping hill on which rests the City of the Nativity, surrounded by terraced gardens that fill the picture with shadow and bring out the greenness of the grass and the colour of the flowers. On a still greater ascending slope to the right a large forest of olive trees reaches squarely to the sky. As I looked at all these the wonder of the vision increased and I realized that it was not within the power of man to efface the combined power and glory of this earthly witness.

THE PATRIARCH OF JERUSALEM. — There are more patriarchs than one in Jerusalem. It is of the Orthodox Greek Patriarch that I speak. The English Bishop of Jerusalem, Dr. Blyth, to whom I bore a letter from our Presiding



† Ο Πατριάρχης Ἱεροσολύμων

THE PATRIARCH OF JERUSALEM

Bishop, had arranged with the Patriarch to receive me. After I had explained the object of my journey, His Beatitude responded in a way that showed that he was oppressed with a great need, not merely the need of religious and political freedom, but need arising from the consciousness that a united Christianity could alone secure the fulfilment of Christ's mission to the world. That conception of unity met us again and again with cumulative force in Palestine and Syria. It arises, doubtless, from the helplessness of seemingly hopeless divisions of Christians under an alien government and in the face of a Mohammedan population united not in any positive or aggressive propaganda, but in dead opposition to progress. Their consciousness of the need of unity, both among themselves and in the great Churches of the world, is surprisingly real, and its intensity seems increasing. I told the Patriarch of signs of promise in the Russian Church that might result in better understanding and more fraternal relations between that great communion and our own, but I called his attention also to the fact that under the traditional understanding with the Patriarchs of the other Orthodox

Churches nothing could be done until the various Patriarchs had given their consent. Immediately and with evident conviction His Beatitude replied: "Whenever the Holy Synod in Russia and the Patriarch at Constantinople agree upon a step toward unity you may rest assured that the other Patriarchs will quickly follow their lead." The same afternoon I called on him again with Dr. Mott, who had arrived in Jerusalem from Egypt. On behalf of the Edinburgh Committee Dr. Mott presented to the Patriarch the nine volumes of the Edinburgh Conference Report. His Beatitude was impressed by the gift, and having heard of it in advance presented a handsome volume of the flowers of Palestine as a return gift to Dr. Mott. We went again into the question of co-operation and Dr. Mott, after emphasizing the significance of the Edinburgh Conference, spoke briefly but very forcibly of the Student Movement in all countries and of the world Congress to be held in Constantinople. The Patriarch spoke earnestly, as in the morning, of unity. When asked what suggestions he would make as to practical steps to that end, his reply was very significant: "I must take time to

think that matter out, and if you will name an hour at which I may find you at your hotel tomorrow, I will then answer your question." His Beatitude called promptly at the hour the next day, and answered our questions through his priest as interpreter, essentially in these words:

"The propagation of Christianity among the heathen by modern missions will be successful if Christianity is propagated by the same methods as were used in the first days of the Christian era, and the mission will progress in proportion to the means they have; that is to say: (1) Christianity will be extended among pagans if they understand that the Christian societies or communions are morally better and live in love and concord. Therefore, the great necessity is the union of the Churches and then the moral improvement of the societies through the united Churches. (2) The co-operation of all missions and the submission of them under international protection, so that in case of any harm or offence an international interference could be exercised against the offenders. Otherwise, when one mission undermines another, and a Christian communion is not keen in the fortunes of another mission, in such a case they

will meet great obstacles in the way. (3) The missions must be free of any political aspirations; for as long as the pagans think that the missions intend to create political conquests the suspicion of the pagan will be aroused. (4) The missions must work for the civilization and enlightenment of the people wherein Christianity is to be propagated."

The Patriarch and his priest, Themelis, remained with us for more than an hour discussing these points, as bearing on co-operation and unity. Their courtesy was generous in the extreme. Many delicate courtesies were extended to us, none showing more finely the spirit of unity than when Priest Themelis conducted me, according to an arrangement that he had previously made, to the early Eucharist celebrated by the chaplain of Bishop Blyth, in the Greek chapel just above Golgotha, the use of which had been tendered to the Anglican bishop, with true Christian fraternity, by the Patriarch. Our discussions with the Patriarch gave the strongest evidence of the advantage to all communions of a better understanding of the grounds of agreement, and a clearer conception of what the differences are and in what classification

they belong. It becomes clearer to everyone who puts the theory of unity into practice and who believes it to be irreverent if not something worse, not to attempt that for which one prays, that the things in which all are agreed are of God and are, therefore, *first things*, and that practically all disagreements lie in the domain of man's effort to express in human terms God and His Christ.

THE LATIN PATRIARCH. — I was invited by a native, a member of the Latin Communion, who had come to know what I was attempting to do, to visit his own Patriarch, but I felt it important to consult Bishop Blyth. He, without the slightest hesitation, urged me to do so, and gave me a personal letter of introduction speaking in the highest and friendliest terms of him. I was received the next morning with a heartiness as generous as it was unexpected. It quickly developed that Father Genocchi, who had already proved a good and stimulating friend, had been the superior of His Beatitude many years before. At the mention of Mgr. Bonomelli's name the Patriarch's face lighted with joy, and I found it easy to tell of my travels

and of my conviction that unity was fundamental, the first of first things. The reception room was filled with people who had engagements with His Beatitude, yet he not only made a place for me but invited me at once into his private reception room. He spoke frankly of the pressure upon him, and as frankly said that he desired to hear what I had to say. He expressed his sympathy with the effort to create that spirit of unity which can alone come in a living way by praying, and thinking, and doing together the things that *can* be done in order that the things that cannot yet be done may become possible.

THE RUSSIAN ARCHIMANDRITE. — The word that preceded me from Russia, together with the letter I brought myself, assured a warm welcome from the Archimandrite, but the very hearty greeting of His Excellency carried me back with a sort of home feeling to Russia. The Russian compound is one of the most impressive at Jerusalem. Already about two thousand pilgrims had arrived and it was certain that the number would increase to six thousand before Easter. The significance of this ever-

flowing tide of pilgrims from far-away Russia is variously interpreted; but their conduct in the Holy Land and their devotion is most impressive. They do not come for a hurried visit, but visit, generally on foot, every sacred spot in Palestine, going to many of them, I was told, many times over. As a rule they are elderly men and women, strong in body — the men, with great beards and long hair, tramping with the steadiness and evident power to endure of the seasoned soldier. Though for the most part ignorant, they seem certain of their way and of the objects they seek, and rarely show signs of uncertainty. As we went to the Sepulchre on Sunday morning we passed hundreds of them returning. They go as a rule many together, but it is common to find small bands and now and then a solitary pilgrim. They are unmistakable because of their stature and the character of their clothing. Type and numbers were especially marked at Bethlehem. I was particularly drawn to two very old men who were bartering for the common brown bread. When they had finished I offered my hand to each. I could not understand a word of their language nor they of mine, but the smile that

accompanied the warmth of the handshake demonstrated what I had felt all along, that they felt themselves in the land of universal brotherhood. The bond was as strong, the intelligence as perfect as on the day when under the power of the descending Spirit dwellers from the uttermost parts of the earth understood each the language of the other. I wrote to the Metropolitan of St. Petersburg and to the Grand Duchess Elizabeth that the Russian pilgrims showed the possession of a deep religious sense which, when aroused and enlightened, would mean much for Russia and much for the Christian world. I talked with the Archimandrite of this common and universal character of Christianity, and when His Excellency returned my visit we talked even longer. When just before leaving I saw him once more we had an even more extended discussion, which culminated in his urging me to remain for the great Easter celebration. I felt in his enthusiastic hospitality as if I were again in my old home in the South, under the training of our beloved rector and priest for the Easter service which he had not failed to hold exactly at sunrise for forty years before he died. When His Excellency

left the room to inscribe his photograph as a souvenir of my visit, his secretary, a Syrian layman who had been educated at Kief in Russia, said in response to my expressed anxiety lest I had kept His Excellency too long, "Not at all. His Excellency regrets that you are leaving, for it has not often been our privilege to talk so much of the great question of unity." I mention this fact because it would be impossible to report the many conversations with laymen of low and high degree, as well as representatives of the clergy, on this vital question. There is variety at almost every turn, there is hesitancy in lesser or greater degree in every direction. But the subject compels attention and ensures interested discussion wherever it is raised.

THE ANGLICAN BISHOP IN JERUSALEM.—It is a question in my mind whether anyone in the English Church or our own has adequately estimated the work of Bishop Blyth in Palestine. With a patience equal to his spirit of peace and friendship, he has gone on from year to year till his relations with practically every Communion represented at Jerusalem indicate the power of the spirit of unity when put into simple

practice. The whole of divided Christendom seems to be represented at Jerusalem. The first impression is that they have gathered there to emphasize their differences and to contend for their particular points of view. But it seems safer, surely wiser and fairer, to recognize the fact that all have had a common object in going there. They have gathered there around the historic places of our Lord's Life on earth in order that they may know Him, the Christ of God, better and more intimately. Certainly this is the point of view of Bishop Blyth; and as a letter from him was a passport to the heads of Churches as well as to others, so from all sources one heard of the eirenic character of his administration of the trust committed to him, a trust surrounded by difficulties, traditional and otherwise. After a long talk with Dr. Mott and me, which covered many questions as to the condition of the Christian Churches, and of the Mohammedan population and their religion, Dr. Mott, out of his long experience said: "I think the bishop gave us the sanest and most complete analysis of the situation I have ever heard." The bishop's letters to the Orthodox Metropolitan of Beirut and to the Patriarch

of Antioch were accepted in the same spirit in which his letters in Jerusalem were received. I but reflect the mind of those with whom we came in contact in making this acknowledgment to the bishop in Jerusalem on behalf of ourselves and of many who, knowing the circumstances, would be glad to pay the same tribute. Bishop Blyth has persisted in the face of opposition, and when many in whom he put the surest confidence were faint-hearted. Yet with simplicity and humility he claims not power, personal or official, but the work of the Spirit.

A MASS MEETING ON UNITY. — Dr. Mott did not reach Jerusalem until three days after we got there, and could remain only two nights, as the trip through the country to Nazareth and to the Sea of Galilee and on to Damascus had been planned for all of us. We both had severe colds and it was necessary to give up our part in this trip. It was a serious disappointment, but it gave us four days more in Jerusalem. On one of the two nights Dr. Mott spoke to a body of missionaries on the devotional aspect of missionary work. On the other he and I spoke to a mass meeting which overflowed the

building, so that many were turned away. The meeting, we were told, was unique in that practically every Communion was represented — Latins, Greeks, Protestants, Armenians, and others — even Mohammedans. I spoke first on the subject of the unity of Christendom and its mission to fulfil Christ's prayer for the whole world. Dr. Mott followed with a telling appeal for the organization of a Young Men's Christian Association in order to begin the work of co-operation among laymen of every kind and thus make a foundation for co-operation as a step toward unity. I have never seen conditions that more clearly demand just such an organization. It is difficult to conceive of the deprivations and the isolation of young men in Jerusalem. It would be idle to attempt to say what such an opportunity at such a place meant to both of us. It was sobering and inspiring, simply to look over the audience; here in the front row was Themelis, the Patriarch of Jerusalem's priest, in full sacerdotal garb; near him sat two Latins; in the rear of the hall was seen Dr. McKenzie, the noted archæologist, and by him another Scotch Presbyterian who was just then travelling in Palestine. There were mem-

bers also of the C. M. S. and of the S. P. G., consular representatives of different countries, and many other types.

A VISIT TO THE DOMINICANS. — There is no more impressive body of men at Jerusalem than the Dominican Fathers. Their church, their buildings, and they themselves in their white flannel robes, speak of a cleanliness and purity not usual, to speak with the greatest caution in Palestine, and all men speak of the purity and holiness of their lives. The church is not a great one, but it has dignity and induces a spirit of reverence and of normal worship. They are a band of scholars, and exercise the utmost freedom, however difficult and delicate the situation may be. They are loyal, and respectfully so, to the authorities of their Church; they are, however, sustained largely by the French Government. Of course, their great scholars, Père Legrange and Père Vincent, are known the world over. I had in one of my visits the privilege of an earnest talk with Père Legrange, and later we met him on the train leaving Jerusalem. It was indeed a privilege and one felt stimulated, by his faithful and fearless scientific

research, to a greater holiness and consecration to the truth. A little incident will tell its own story of how these Dominicans keep in touch with the world. I had been talking with a young Englishman, a graduate of Oxford, and had mentioned in view of some questions he had asked, Dr. DuBose's "Gospel in the Gospels." He was doubtful whether he would be able to read this and other books by the same author, and I suggested that he should read in the *Journal of Theological Studies* a review of Dr. DuBose's theology and philosophy, by Mr. Moberly, of Oxford. It so happened that this young man took me to call on Père Barker — one of the youngest of the Dominicans — the next day, and we were shown through the church and the other buildings and finally through the library. I asked Père Barker if he knew Dr. DuBose's writings. He did not know much of them, he said, but he knew that "The Gospel in the Gospels" was in the library. The Englishman, just then, saw lying at hand a copy of the *Journal of Theological Studies* and on Père Barker's handing it to him it was found to contain Mr. Moberly's article. The coincidence was interesting; the incident was typical.

WORK AMONG THE JEWS IN JERUSALEM. — It would be a manifest injustice not to speak of a body of people who constitute the great majority of the population of Jerusalem, and yet there is not a great deal to be said of the work among the Jews and I am not sufficiently informed to use other than very general terms. It is not surprising that Christians accomplish little in the way of converting the Jews in Jerusalem, because that is the story practically everywhere. I looked sufficiently into the medical mission of the London Society for Promoting Christianity among the Jews to know something of that work. It had its beginning in 1824 but did not get on a permanent footing until 1842, when Dr. MacGowan arrived in Jerusalem in company with Bishop Alexander, the first Anglican bishop in Jerusalem. Dr. MacGowan opened the first hospital for Jews, Christian or otherwise, in Palestine in 1844, and that work has continued until to-day. Four medical superintendents cover its administrations for nearly seventy years: Dr. MacGowan, Dr. Chaplin, Dr. Wheeler and Dr. Masterman, the present superintendent. The Jewish population in the beginning was under ten thousand;

to-day it is at least sixty-five thousand. The new hospital was opened in 1897 and the work consists of "one of the best built and most beautiful mission hospitals in the world," with an average of 1,550 in-patients annually, dispensaries for out-patients, which treat some 33,800 patients each year, and the home visits, which average about 3,500 annually. It is calculated that some fifty different languages are spoken daily in Jerusalem, of which far the larger part are spoken by Jews. In addition to this medical work for the Jews there are excellent hospital accommodations for the Moslems and native Christians, also the Russian, French, Greek and the Municipal Hospitals are well equipped and are open to Moslems or Christians, while the British Ophthalmic Hospital provides in- and out-patient treatment for eye diseases and the excellent Moravian Hospital treats any cases of leprosy. I have given these facts to show how well-equipped Jerusalem is to deal with the diseased and the suffering. Yet in the face of the distinctly mission character of the medical work of the London Society it is said that very little impression is made upon the Jewish population from a Christian standpoint,

and it seems a vital point to make clear, as I endeavoured to do in the case of Mohammedans in Egypt, that no department of Christianity, however efficient, and no sect or section of Christianity, however devoted and consecrated, is equal to doing the work of Christianizing the Mohammedans and the Jews, or the great mass of mankind. The world-embracing love of God was what Christ came to make plain to mankind. From the beginning He taught this and concentrated all His teaching in His last prayer when he declared that the unity of His disciples was the one evidence that would convince the world that God had so loved it that He had sent Him to save it. It is an unreasonable demand upon missionaries to expect them to convince the world without that evidence — when, in fact, they are sent out by isolated sects to make plain to mankind God's love without the evidence which Christ said was necessary to make the Gospel believed.

THE AMERICAN COLLEGE AT BEIRUT. — We joined Dr. Mott's party again in Beirut. Here he gave a series of evangelical addresses to a conference of students from various parts of the

Levant in the American College under the presidency of Dr. Bliss. My trip to Damascus prevented my attending the whole of the conference and I had to leave Beirut the day before it closed. I was asked, however, to speak on unity, and a whole morning session was devoted to the address. All reports of the conference indicate that a profound impression was made upon the students gathered there as well as upon the large body of students in the college. The addresses that I heard by Dr. Mott were calculated to awaken students to a meaning of life that would remain with them forever. Mr. Jenkins, whom I also heard — if I may judge from the effect of his words on me — will have a share in the life of many of the students who heard his effective appeal for a full equipment for a man's work. Dr. Hodgkins, secretary of the Friends' Missionary Society in England, always clear-cut and consecrated in what he has to say, was singularly effective in the address that I heard. The other speakers it was not my privilege to hear. It was a great help to the conference that it was held in the American College. Travel where you will — in Egypt, Palestine or Syria — and you either meet the

graduates of that college or you hear of them as effective public servants, whether they are Christians or Mohammedans, whether Roman, Orthodox or Greek. To Dr. and Mrs. Bliss and to their faculty and students, we — together with the Conference of Students — are indebted for many courtesies. The hospitals of the college are really remarkable, the operating rooms being equal — except in size — to the best in our great cities at home.

THE LATIN ARCHBISHOP OF BEIRUT. — My letter of introduction to the Archbishop of Beirut was from the Countess di Parravicino di Revel. Under no circumstances could a heartier welcome have been given. His Grace had delayed for three days his departure for a long visitation in order to comply with the request of the countess to receive me. I was quite at ease when he said he had read Mgr. Bonomelli's letter to the Edinburgh Conference in an Italian Review which had taken the letter from THE CHURCHMAN, and that he had heard somewhat of THE CHURCHMAN itself. His mind and soul seemed vitalized with the question of unity as the question of the future. In the past, he

第一、要有一个明确的目的。在开始之前，先问自己：为什么要写这篇作文？是为了完成作业，还是为了表达自己的想法？明确目的后，才能有针对性地收集材料和组织语言。

一、目的

二、意义

三、范围

四、方法

五、结果

六、结论

七、讨论

八、参考文献

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四十五、公告

四十六、通告

四十七、启事

四十八、声明

四十九、承诺书

五十、保证书

五十一、证明书

五十二、协议书

五十三、合同书

五十四、章程书

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五十六、制度书

五十七、办法书

五十八、规定书

五十九、决定书

六十、决议书

六十一、会议纪要

六十二、通知书

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六十四、公告书

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八十四、启事书

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九十五、决定书

九十六、决议书

九十七、会议纪要

九十八、通知书

九十九、通报书

一百、公告书

the sees but not the names. In the course of an extended visit, in which much ground was covered, the Metropolitan developed several original points of view. He has promised to write them out for me and I shall defer further mention of the discussion.

THE PATRIARCH OF ANTIOCH. — The trip to Damascus proved intensely interesting. The train climbs on cogs for twenty miles, rising, within sight of Beirut, to a height of 4,880 feet. From sea level the run was through olive groves, blossoming fruit trees and a rare variety of wild flowers upward till, leaving the more tender foliage behind, at length the barren limit was reached, and then the snow line. Two tunnels carried us to the other side of the range and down toward the hill plain, 2,300 feet above the sea, between Lebanon and Anti-Libanus; with one mountain in the Lebanon over 8,000 feet and the other on the Anti-Libanus not quite so high. After crossing this long plain we rise again to nearly the same height, about 4,600 feet, and then descend upon Damascus, which is over 2,300 feet above the sea.

Many of my readers will understand the poetry

involved in visiting the Levant for the first time and meeting first the Patriarch of Jerusalem and at the last the Patriarch of Antioch. I had two visits with His Beatitude, one on the day I arrived and another on the following morning, lasting probably two hours. And then came the return visit made on behalf of the Patriarch by the Bishop of the Hauran, the mountain district to which the Bedouins have been assigned, and a priest, who came as his representative. The Patriarch and the Bishop of the Hauran gave me a fair opportunity to photograph them, and the Patriarch's priest made an attempt at a group of peasants who had come from the Desert to call on the Patriarch, one of the most picturesque groups I saw. Unfortunately the priest's picture made no impression on the plate and mine showed only a silhouette in black of the Patriarch and of the Bishop of the Hauran. The Bishop of the Hauran told me that in spite of the reputation of the Bedouins they never harmed him or his priests, and that although they had no religion whatsoever themselves, they were the most truthful people he had ever known. Of the Patriarch himself, I desire especially to record one statement. "I do not

believe," he said with great solemnity, "that there is any justifiable reason for the divisions in Christendom. Fundamentally, the things that we believe in common are enough to hold us together. Of course," he continued, "the Latins give us a lot of trouble, but not enough to justify our separation. I believe it is the world that keeps us apart." The summing up of everything in that one word "world" was most suggestive; it was clear that His Beatitude intended to concentrate in that one word the evil of allowing the things of time to supersede the things of eternity. This is the most stirring and exhaustive statement I have yet heard. It affirms the sufficiency of first things and their right of way over all temporal and human differences.

CHAPTER VI

ROME TO CONSTANTINOPLE

THE trip from Rome to Constantinople, through Italy, Austria, Hungary, Servia, Bulgaria and Turkey, was perhaps the most varied and picturesque continuous journey I ever made. But it is not of these lands or the characteristics that make them separate and different nations that I am to write. Nor do I mention these unique cities to describe, contrast or compare them. My purpose is to report briefly certain impressions of men who stand as representatives of the Eastern and Western Churches — men who are shaping the tendencies that make for or against the healing of the wounds that have so long maimed and weakened Christendom. It is as impracticable as it is unnecessary to mention all those who have contributed to the formation of these impressions. I select some who are representative in themselves, and who hold positions that are representative. I deliberately connect Rome and Constantinople in order to



*Al Sig. Siles Mac Bee con mille benedizioni
 e con auguri di buon esito nelle
 missioni delle Chiese Cristiane
 7. Aprile 1911
 + Alberto Card. Capucelatro*

CARDINAL CAPECELATRO, ARCHBISHOP OF CAPUA

show their relation — a relation that is real and essential. Enough has been done to emphasize their separateness. Their differences are vast. Exhausting, if not exhaustive, efforts have been made to prove that these differences are fundamental and permanent, and already too many efforts have been made to justify separation because of what are felt to be hopeless differences.

In order to avoid any possible misunderstanding, I do not hesitate to say that these differences appear to me now greater, more real and, humanly speaking, more ineradicable than any writer or speaker has ever made them to appear to me before. Indeed, I do not believe that the human mind will ever adequately measure the heights and depths of these differences when treated merely as differences. They are self-renewing engines of destruction when once they are recognized as legitimate causes for isolation and for the dividing asunder of the Visible Body of Christ. But this is only true where life is treated from the negative standpoint. Once we turn to a constructive philosophy of life, where variety is acknowledged to be the essential condition of unity, where unity is accepted as the constructive principle of the Church of

God and variety its essential expression, then differences are transformed from destructive principles into constructive agencies of life.

The experiences of the past few months would have tempted me to become a gloomy pessimist had I not seen this transforming and constructive principle at work in every nation and in every Church that I have visited. The tendency everywhere is to build and not to destroy — to hold together and not to separate. In a deep and convincing sense I got this impression in Rome and Constantinople, and I got it in the face of, and in spite of, corporate conditions that tend to prove that my impression is a false one. But shall we not some day learn what history has enforced with such continuous iteration and re-iteration, namely, that great movements and changes come without observation? Corporate action follows and gives expression to great forward movements and changes; it does not cause them or produce them. Undoubtedly, if what I am about to report of actual changes that are taking place were to be formulated into a concordat or agreement and it were presented to the legislative bodies of the Churches, it would be voted down. But this would only

mean that the change has not yet been accomplished — it would not mean that it is not coming, that it is not actually taking place.

In a broad and rugged way, it may be said that the Christian Church had come to mean as many different things as there were Churches in the world — to mean something that tended to separate groups of men from one another and from the world. The impression I have received, and which I am prepared to defend as a fair and true one, is that these separated Churches are now coming to mean something that binds men together in Christ for the purpose of bringing together and binding together the whole world. Though not primarily concerned with proving a case, I am profoundly intent on giving indications that will satisfy the average man that this change is at work. I have found no Communion quite so full of error and so bad in itself as others have described it. Neither have I found any Church that had discovered all of its errors and sins. It is not a paradox, but only a statement of complementary and supplementary facts, to add that there are in every Communion those who know the limitations and sins of their own Communion better than anyone

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outside of it knows or can know them. And those who are seeing and appreciating and even emulating the virtues in other Communions are increasing, I believe, from day to day in all communions.

THE ROMAN CARDINALS. — It was my privilege to have more than ordinary talks with four eminent and representative Cardinals of the Roman Catholic Church in Italy, namely Cardinals Capecelatro, Rampolla, Maffi and the Secretary of State, Merry del Val. When I called at the old, old palace at Capua on Cardinal Capecelatro, I was received with a gracious dignity and warm-heartedness that may be felt in his writings but cannot fully be appreciated until one has come under the influence of the spirit of the man who has been called the grandest cardinal of them all. It would surely misrepresent all that he is in himself and all that he prays and hopes for as a result of his long life of eighty-eight years, if one did not assert that he longs for a better understanding between Christians and for more of the unity of the spirit. His readiness to help onward in every way in his power, to the bond of peace, is evident in all

that he says and does. The inscription which he wrote with his own hand on his photograph speaks for itself, and is an earnest of what he hopes for.

In Cardinal Rampolla I found a masterful personality, sustained by a scope of intellect and statesmanship that easily justifies the estimate in which he is held far beyond the borders of the Roman Catholic Church, whether that estimate be sympathetic or critical. When he realized that Bishop Bonomelli's letter to the Edinburgh Conference had been addressed to me, a new light came into his eyes as he exclaimed: "Bonomelli sent me a copy of his letter, and I immediately wrote thanking him for his utterance."

At Pisa I was received by Cardinal Maffi, the astronomer who is the president of the Astronomical Society of the Roman Church throughout the world. He is a young man, evidently under fifty, and occupies an eminent position in the scientific world. He is a type of cardinal that is little known to the world and one that may yet make solid contributions to statesmanship in his Communion.

I was most graciously received by Cardinal

Merry del Val a second time on my return from Palestine and Syria. As his Excellency had shown interest in the visit to Russia, I wrote offering to tell him of my experiences in Egypt and Palestine and Syria. On receiving an appointment I called again, and after reporting some of our experiences the great question of a better understanding between Christians was discussed quite frankly. While discussing Bishop Bonomelli's letter and its effect at Edinburgh and since, I mentioned what Dr. Alexander Whyte had said of it and described the wonderfully catholic prayer with which Dr. Whyte had opened the Conference. At the mention of Dr. Whyte's name Cardinal Merry del Val exclaimed with intense feeling: "Oh, but he is a rare man! His writings are beautiful." This was not the only occasion on which I wondered how little Christians knew of each other. How many non-Romans, or Romans for that matter, have imagined the Cardinal Secretary of State reading and appreciating the writings of the great Scotch Presbyterian? Or, from the other side, how many Anglicans and Protestants are familiar with the wonderful writings of this Scotch statesman and saint.



M. Card. Rampolla

CARDINAL RAMPOLLA, DEAN OF ST. PETER'S, ROME

My readers will understand the necessity of restraint in speaking of conversations with great personages. But I have said this much in order to say more, namely, that it is enlightening to discuss world-problems with statesmen who are shaping the destinies of the largest and most powerful Communion in the world, and especially when one is forced to recognize an independent personality and individuality in each and all of them. The fact is unmistakable that they are not in themselves the creatures of a dead uniformity, however great may be the rigidity of the discipline that controls them or the sense of loyalty that constrains them. I have known no one to laugh more heartily than did Cardinal Merry del Val when I repeated the Patriarch of Antioch's words: "There is no fundamental justification for the division of Christians; the Latins do give us a lot of trouble, but not enough to justify division." I am conscious of the fact, after talking with the Cardinals and with a host of others, of difficulties and differences more far-reaching than I had ever imagined. But this depressing fact has its counterpart in the other fact of a growing consciousness in all of them that there is an absolute necessity for bringing the

whole impact of the followers of Christ to bear upon all the enemies of righteousness in order that the vast mass of humanity who have never yet been told the good news of their salvation may receive the Gospel with power.

As I passed north from Rome on my way to Constantinople I received a salutation from Fogazzaro, sent only a few days before he died, recalling my visit to him last year with words of encouragement for all work in behalf of a better understanding. Curiously enough, I met Dr. Luzzi, the head of the Waldensian Seminary, in Florence, who, out of his rich experience strongly endorsed my impression that change is taking place and that Christians are understanding each other better, no matter how untoward and contradictory much of the legislative and corporate action of historic and Protestant Churches may appear to be.

THE PATRIARCH OF CONSTANTINOPLE. — Soon after my arrival in Constantinople I was received by the venerable Patriarch. I had attended the Easter service in his cathedral and had heard his address from the gallery of his palace to hundreds of Greek soldiers assembled in the court,

because they were unable to reach the church on account of the great crowd. It was a stirring sight and it was more than stirring — it was inspiring — when his words were interpreted to me. Under the new Constitution Christians have for the first time been required to serve in the army. They have done so cheerfully and loyally, but they feel that great injustice, if not outrage, is done them by denying them religious privileges. The denial of the right to cross themselves and to have their priests to serve them is a trial too great to bear. The Patriarch was saying to the soldiers that he was doing everything in his power to secure their religious privileges and would continue to do so, but that his success would depend upon their loyal obedience to the commands of their superiors, no matter what the sacrifice. The shout that went up from that great mass of soldiers was soul-stirring and when, with the cross in his hand, the venerable Patriarch gave them his benediction, the solemnity of the occasion was most impressive.

Only a few weeks before I had read the Patriarch of Constantinople's letter in reply to the very severe letter from the Vatican to Prince

Maximilian. The severity of the letter was as great against the Orthodox Eastern Churches as it was against the Prince Maximilian's own position. The Patriarch had replied in a very able and powerful argument, condemning as unfair and unhistorical the position taken by the Vatican, and then he had turned to deal with Prince Maximilian, condemning him for having raised an issue at a time so inopportune as not only to defeat the purpose that he had in hand, but actually to put whatever of truth there was in his letter in such perspective as to prevent its being recognized as truth. The Patriarch's letter made a deep impression upon me and I told His Holiness how I had felt about it. It was clearly the writing of a strong man, but I was unprepared to find so great a man as I believe him now to be. He told me that nine years ago he had written a letter to the Patriarchs of the Orthodox Eastern Churches urging that they should all combine to change their antagonistic attitude toward both the Roman Catholics on the one side and Protestants on the other into one more in accordance with Christ's mind. He had not been encouraged by their reply, but he had not changed his mind. He felt, as the

Patriarch of Constantinople, that he should do what was in his power to bring about that fraternal attitude which alone represents the mind of Christ. Again three years ago he had asked his Synod to join him in the effort to have the "Calendar" referred to a commission of scientists chosen from the universities of the world in order that that question of difference between the Eastern and Western Churches might be finally settled. It was, he said, a purely scientific question and not in any sense a theological or ecclesiastical one. His Synod refused to adopt his recommendation. He presented the matter again this year, and while it was not refused in the same emphatic manner it was put off and no action was taken. These two facts in themselves, which I have not seen noted and upon inquiry have not found known outside of Constantinople, show two things: first, how little the Christian Churches know of each other, and, second, how great a responsible leader may become under the most adverse circumstances. His Holiness was suffering from a severe cold when I called, and after a prolonged conversation, which grew in interest with each moment, I rose to go, explaining that I was

taxing his strength too much. With a vigour that surprised me, he motioned me to be seated and asked the interpreter to say that "Godly converse overcomes physical disease."

The Patriarch then discussed at some length the outlook for Christianity. He was convinced that there was coming, and that, in fact, had already begun to come, a great turning toward religion on the part of the common people throughout the world. His impression was that many would turn to the Protestant religion because of its simplicity. He spoke as a student of contemporaneous history and seemingly without the slightest religious prejudice, though of course he could only have studied Protestantism at a distance, as he had never come in direct contact with it except on a very limited scale. A member of the Greek Church told me that he had never heard of the divisions of Protestants. He had always thought of them as a unit. I expressed the conviction that a common Christianity for the average man would need a greater and truer simplicity than Protestantism offered because, while in its separate denominations there were simple platforms, the multitude of denominations presented the most complex

forms of Christianity and that they were feeling after, because they had experienced the need of, a cohesive, catholic and historical basis upon which to unite.

The Patriarch felt that all work for a better understanding and a greater unity of spirit should be cultivated in order that at least the historic Churches might be able to agree as to the "mysteries." There was more in his face than the words conveyed, and so I drew him out by further questioning and I got the impression that if we could more nearly approach to the unity of the spirit, which Christ had made plain in the Incarnation, it would be possible then to see what were the primal mysteries or foundations which were common to the needs of all who sought salvation in Christ, and that, anchored on these foundations, a liberty would be allowed and encouraged which would give free play for individuality and variety to make their full contribution to a catholic Christianity at one with itself and with Christ as He in His Incarnation had made at-one God and man.

THE EXARCH OF BULGARIA. — I next called on the Exarch of the Bulgarian Church at his

home in Constantinople, and was introduced by Mr. Charles R. Crane, of Chicago, who has long known the Exarch and was therefore a stimulating and helpful interpreter. I cannot mention Mr. Crane's name without saying that he is thoroughly informed on Oriental and Near Eastern problems, and is devoting and consecrating himself to increasing his knowledge for the purpose of rendering the best possible service to America and to our right relation to these countries. I found the Exarch a most interesting and stimulating leader of his people, informed in matters ecclesiastical and as well in those vital matters of statesmanship that have made the Bulgarians what they are. Separation from the Patriarchate of Constantinople seems to have been almost wholly political and is only another evidence of how accidental and incidental things have been allowed to take the place of the family idea of the Church of God and so to produce division. The Exarch assured us that if those political differences were removed there was nothing in the Constitution or the worship of the Churches to keep them apart. Under the influence of the Patriarch and the Exarch and many others in Constanti-

nople, of the cardinals and of many others in Italy, the impression deepened that it was the things of men that separated the East from the West, the East from the East and the West from the West. And yet, over against the seemingly impregnable walls of separation, the outstanding fact is that Roman, Orthodox, Anglican and Protestant hold in common as the source of all their hope the things revealed in Jesus Christ. This common inheritance must prevail against all the local, racial and merely human differences that are alone responsible for the walls of separation. Too many Roman Catholics believe that Roman Catholicism and even the abuses of the Papal system are predestined to blot out Protestantism and all non-Roman systems. But the same admission and the same knowledge must be confessed with regard to too many Protestants — who believe that Protestantism is predestined to convert Roman Catholicism and that its only hope of salvation consists in becoming Protestant. This is less true from both standpoints than it has been in the past, but it is astounding, and nothing less, to find how many men holding eminent positions on both sides of this vast issue, at

least theoretically, hold to that idea still. I am not blind to all this, nor do I believe that I overstate it — but I am profoundly convinced that the leaven of a true Catholicism is at work everywhere, and that those who believe in that leaven, though the whole world should rise to deny its existence, hold the future in their hands. It is entirely possible that there may be encyclicals from Rome more drastic than in the past, that there may be Protestant positions taken in response to these encyclicals more radical than in the past; but these will be the conventional expiring groans of a defeated cause, while the movement toward the unity of the family of God will be steadily winning its way and as steadily extending that family throughout the world.

THE WORLD'S STUDENT CHRISTIAN FEDERATION CONFERENCE. — It was a bold step on the part of the General Committee to hold a Conference in Constantinople. I did not say a bold experiment, because this Committee does not experiment — it goes about its work carefully and scientifically. While its members may act daringly, they always act preparedly.

There was practically no student movement in the Near East, no local committees to prepare for the Conference and no constituency in the usual sense to entertain it. But a few miles away was Robert College, with its Concession, its traditions and its noble location on the Bosphorus. Without Robert College such a Conference could not have been held. Dr. Mott and other members of the Executive Committee went to Constantinople in advance, and when the day for the Conference arrived, with the aid of Robert College and friends in Constantinople, the Conference was held as if Constantinople were designed for it. It was stated that more than thirty nations were represented, and certainly this Conference differentiated itself from any that has been held by its wider ecclesiastical representation and its catholic inclusion.

The direct and indirect influence of the Orthodox Churches of the East and of the Roman Church in Italy and the Levant undoubtedly contributed to this end. In the past the Federation has been practically confined in aim and in fact to the members of Protestant Churches. The following resolution, passed at Constantinople, marks an epoch in the history of the

Federation, and is another indication of the spirit of unity that is at work in the world:

"The General Committee puts on record its opinion that it is desirable that no student, to whatever branch of the Christian Church he may belong, should be excluded from full membership in any National Movement within the Federation if he is prepared to accept the basis of the Federation or whatever equivalent test is approved of by the Federation. The Committee requests such national Movements as may be effected by this resolution to consider the possibility of making their basis conform to this principle."

But there was another fact and another factor that contributed to the larger outlook of the Conference, and with telling effect forced the members of the Conference to recognize the necessity of including all Christians and uniting all Christians if the witness of Christ was to be effective to that vast Mohammedan world at whose very door the Conference was sitting. The sobering effect of such a problem was tremendous. It caused men to realize the poverty of their efforts and the weakness of their own plans and so to fall back upon God with

absolute dependence and a new faith. But it did more than this. In their nearness to God I believe that Conference realized that the ecclesiastical attitude of Christendom was not the attitude of the Father who gave His Son to save the world. One heard less at this Conference than perhaps at any similar gathering of the denunciatory and destructive criticism, not to say abuse, of the vast mass of humanity to which the Church of Christ has been sent but has never really gone — less, too, of destructive criticism of those religions that have helped millions out of the very depths of human depravity but are totally inadequate to save humanity from itself. The result of this upon the most thoughtful and reverent was, I think, to deepen, rather than to weaken, the sense of absolute obligation to bring the Gospel of Christ home to these inadequate and, beyond a certain point, helpless religions. This attitude is more Christian, and it makes Christianity real and concrete in a way that no merely critical and negative attitude toward these religions could ever do. Moreover, it imposes upon Christians the necessity of preaching Christ in His full integrity as perfect God and perfect man. It

demands a loyalty to His Person which is absolutely impossible if we are not loyal to His plan, namely, the bringing together the whole of the Family of God in order to save the whole world.

It will be clearly and quite unequivocally understood by my readers that these are my impressions, and that no member of the Federation is in the slightest degree responsible for what I write.

If I feel constrained to give full utterance to the effect of the Conference upon me it is because in my judgment the Federation has already done much to unite students of many nations and many Communion in a common effort to make Christ known throughout the world, and is destined to do vastly more in this direction. It therefore deserves the consideration and support of all who would bring to bear upon the student world the sense of corporate and personal responsibility for preaching the Gospel and making it a living, social force in the institutions of learning everywhere. The student body in whole sections of the world has only begun to come under the influence of these movements, and the ablest and most influential class of scholars will only be reached when the

Federation approaches them upon a thoroughly catholic basis. The importance, therefore, of the Resolution which was passed by the General Committee at Constantinople cannot easily be overestimated.

The full report of the Conference will appear early in June. It would be out of place for me to attempt to make even a résumé of the proceedings. But there are several outstanding impressions that I must give. As at Edinburgh, there was a reality about the appeals from China and Japan that one rarely finds in convention addresses. This is saying much, and yet the incisive statement of China's need of Christ made by Mr. Chengt'ing Thomas Wang of Ningpo, China, and Yale, '10, was in a unique sense powerful and concrete. It was not the cry of a human soul for its own salvation. It was rather the clear and unmistakable appeal of a representative Chinaman for the Christ that China needs. The address was an evidence that China is awakening to a consciousness of its need. It was not exaggerated, it was not sentimental, but it was as concrete and fundamental as it was intense in its reality. It reminded me of what Vice-Admiral Uriu, of

the Japanese Navy, said in his address to a small body of men in New York on his visit there a few years ago: "Japan needs Christ. She does not need our 'isms,' but she does need Christ in order that she may have that moral foundation which alone will form the basis of a true civilization."

Another address which will remain as a permanent contribution was that of Dr. Patrick, President of the American College for Girls in Constantinople. To me it was a revelation of the position of woman in the Mohammedan world and specifically in Turkey; not a word was wasted, and her paper was completed before her short time expired. There was a scientific treatment of the matter from a historical standpoint which was only exceeded by the definite and certain grounds which she gave for a confident outlook as a result of educational missionary work under the influence of united Christian effort. It is to be hoped that the paper will be printed in full in the Report and that it may have the widest possible circulation. I am not dealing in comparisons, and there were many of the addresses I could not hear on account of my double duty in Constantinople and at

Robert College. It is hardly necessary to say that the millennium was not reached at this Conference. One heard here and there on the platform and elsewhere echoes of a predestinated Protestantism which could alone save the world and that were quite worthy of a true fatalism—I will not say Calvinism, because I do not believe that Calvin was really controlled by his theory of necessity. But these only prove what I have endeavoured to make clear as the rule of the Conference. Its mind was greater and its faith was fuller and richer, and its vision more catholic than had been true of any former Conference, judging by what I was told of preceding Conferences.

Members of the Conference were invited to make addresses in the institutions of learning of the Orthodox Churches, in the Mohammedan University and in public places in Constantinople. Everywhere they were heard with respect and evidently with appreciation and sympathy. Our minister, Mr. Carter, gave a dinner at the Embassy to which he invited the Grand Vizier to meet a few members of the Conference. His Highness came and was most cordial and interesting in his discussion (in English to our

comfort) of the Conference. Thus the Government gave expression to its readiness to receive and welcome the Conference to Constantinople.

Dr. John R. Mott's closing address, as General Secretary of the Federation, was easily the most constructive and comprehensive statement I have heard from him, and in this I found general agreement. It would not have been possible for Dr. Mott to have made this address without the experience of the Edinburgh Conference. It would have been equally impossible for him to make it after the Edinburgh Conference if he had not had the rich experiences that have come to him on this tour in meeting Patriarchs of the Orthodox Churches and coming directly and indirectly in contact with representatives of the Orthodox Churches and the Roman Church. The address made a profound impression upon the Conference, and I am persuaded that the experiences of this tour and the Conference itself have laid the foundations for multiplying Dr. Mott's organizing power for the future. There is a sanity, an open-mindedness, an aggressiveness constrained by conservatism, that enables him to keep in touch with those whom he is leading which is an invaluable

asset in the work that he is called to do with students and young men, and with those who make it possible for him to work on so large a scale. It is this that gives more than a personal value to his summing up of the work of the Federation in his closing address. It was not merely his own utterance, for, while undoubtedly, he went far beyond what the Conference itself had realized with regard to itself, it was clear that the members of the Conference accepted his prophetic interpretation of the mission of the Federation.

CONSTANTINOPLE. — It would be vain to attempt to give expression to the manifold impressions that one gets of Constantinople on a first and hurried visit. The combination of races and tongues and religions and colour in earth and sky even under the depressing influence of a rainy season would require a great artist to portray and a philosopher to interpret. The first four days were gloomy and rainy. The mystery deepened and the wonder of it all increased, but with no suggestion of the colour of the Bosphorous, the city and the sky, until the last two days of brilliant sunshine when

everything seemed transformed into a picture so rich and varied and wonderful that the glory of creation seemed to be revealing itself. Standing on the heights of Robert College one marvelled that this key to Russia, to Asia and the East should have been so long turned against civilization and christianization because of the contending jealousies of Christian nations. Why should Russia have been bottled up so long, and why should civilization stop just here, and why should Christian nations misrepresent Christianity by making this matchless waterway a playground of contest for self-aggrandizement. As I stood one day watching the endless number of ships turn suddenly around the great heights marked by two great towers on the grounds of Robert College and disappear on their way to the Black Sea, I could but wonder if the time was not coming when this would be the highway of civilization instead of a blockade, and when the light of Christianity would find the same expression in the people as is seen in the sky and sea and mountain range. My respect for the Turks grew when I thought of the Young Turk Movement and the establishment of a constitution by the Turks

themselves when Christian civilizations were setting them such an example of selfishness and jealousy. It is true that everyone seems to expect a reaction from the Young Turk Movement, and doubtless a reaction will set in, but why should civilized nations be trading upon the uncertainty of Turkish rule and taking advantage of their helplessness and need in order to secure concessions instead of also helping them to self-government and self-control. Undoubtedly, in spite of the selfishness of the nations that are contesting for every concession, the opening up of Turkey and the building of thoroughfares to the Farther East will, in the end, act as a civilizing force. And yet, I cannot but believe, that the protests of those great statesmen of the past against trading in the passions and ignorance of lesser favoured peoples, were voices that should have been heeded and should be heeded now. They will be heeded when once Christian peoples and Christian Churches come to realize, that personal religion is worthless, if it does not express itself in social and political organization and when once governments are held to Christian standards as individuals have been held in the past.

CHAPTER VII

CLOSE OF OUR TOUR — FRANCE AND ENGLAND

ONE of the results of the Conference at Constantinople was the formation of student movements in Turkey, Greece and in the Balkan States, Roumania, Bulgaria and Servia. This is direct evidence of the influence of the larger basis adopted by the Conference and shows how quickly these orthodox Churches responded to a more catholic standard. The campaign that followed the Conference was most effective in the formation of new movements, and in educating those who took part in it for similar campaigns in other countries.

THROUGH FRANCE TO ENGLAND. — I failed to reach France in time to take advantage of plans made to enable me to study more fully the conditions in the French Church than had been possible for me in the past. I was fortunate enough, however, to meet for a very short while with a brilliant company of scholars in

Paris. This brief exchange of thought on present conditions only deepened already formed convictions that the French Church has a contribution to make toward the unity of Christian Churches which will prove richer in culture and in sacrifice than the outside world is yet prepared to acknowledge, or even to desire. Happily, the plans that had been made are only delayed, for the new friends made in this brief visit have only increased the assurance of a more extensive acquaintance and of closer study of actual conditions in the future. English-speaking Christians seem as a rule, and almost on the whole, to be out of touch with, and largely ignorant of, what the Christians on the continent of Europe are doing, as they on the continent are out of touch with, and ignorant of, what is going on in our midst. These impressions have been accentuated by my recent visit to France and England, and hence the emphasis and significance given to them here. It seems inconceivable, for instance, that in countries so intimately related the religious life of the two nations could be kept in such water-tight compartments. Yet this seems to be the situation throughout Christendom, not only in different

nations but in different Churches in the same nation. The Christian Communion are living in different worlds and are just awakening to a sense of what such isolation means.

The loss to Christendom in power, in effectiveness and in truthful witness, because of this ignorance and lack of touch, is truly fearful. But there is something more fearful in the fact that because of this isolation Christianity is not presented as Christianity, but is misrepresented as a divisive and dividing religion. These depressing facts, however, only form a background which brings out in bolder relief the growing discontent with division which is being generated in every part of Christendom and is finding expression in terms more definite and more convincing than at any previous period. This discontent is not confined to organized Christianity, but is finding expression in the social and political life of nations.

KING GEORGE. — The King received Dr. Mott and me at Buckingham Palace on Sunday, May 21, the American Ambassador accompanying and presenting us. His Majesty asked immediately for some account of our journeyings. He

showed keen interest in the outline of our entire tour and did not in the least curtail the account of it. When Russia and the Russian Church were under discussion he took the liveliest interest and spoke of his own experiences in Russia with the utmost freedom. He had been impressed by the religious character of the Russian people, and that impression had been deepened by what he saw later of the Russian pilgrims in Jerusalem. The simple fact that the World Student Christian Federation had held a conference in Constantinople surprised him and stimulated him to ask many questions, and our answers seemed to increase his interest. He took the initiative not only in asking questions but he freely expressed his own conviction with regard to the great question of a better understanding between Churches and nations.

It was plain that His Majesty was thinking much on religious divisions and their effect on peoples and countries. At one point he said that in looking over Whittaker's Almanac he had found that there were fifty-six different Churches in England. It was clear that such a condition was causing King George, as it is

causing the heads of nations in other parts of the world, as well as responsible cabinet officers and peoples almost everywhere, the most anxious and careful thought. The easy dignity and the democratic simplicity, together with the eager interest in the political, social and religious betterment of the people, which characterized the King's reception of us, made a deep impression, that will remain to stimulate us to greater efforts.

THE TYRANNY OF DIVISIONS. — The age of the tyrant, spiritual or temporal, has really passed. There is no fear that such a tyrant will arise to menace the progress of civilization. The danger is in another direction. Happily Christianity is so much wider in its reach and in its controlling influence than the sum of the sections of Christendom that nations are heeding that danger as the Communions of Christendom are beginning to feel constrained to do. That danger is to be found in the tyranny of a multitude of religions and specifically for the Christian nations in a multitude of sects. In its largest sense, men of business, of affairs, may think and work in world terms and on a world

basis, but Christians and those public servants who are dependent on the suffrages of Christians suffer under the tyranny of denominational boundaries that cramp the minds, contract the hearts and limit the souls of men. Thus a divided Christianity is not only a danger to Christianity but a damage to the possibilities of the nations and peoples which it would help and save. I have now met and talked with some degree of frankness with representatives of every general type of organized Christianity, from the extremest Protestant to the extremest Roman Catholic and Eastern Orthodox, and also with representatives of the Governments under which they live. My impression is clear and I think ineradicable, that in all Communion there are those, great and small, leaders and followers, who are beginning to see that the tyranny of division shuts out a world-vision, strikes at the root of liberty and tends to sap the foundations of love and brotherhood. If this be true, its truth is not confined to these world ideals, but applies equally to the smallest circle of human society, for Christ's religion, like Christ Himself, is equally the foundation and the satisfaction of every individual mem-

ber of His Family as of the whole Family in heaven and on earth. The profoundest and the most inspiring impression I have in all that I have seen and heard and felt is that the people of God are drawing nearer to each other in Him, and that in the exercise of this first principle Christianity will, like its Master, be self-perpetuating and recreative in its power.

THE WAY OUT OF DIVISIONS. — Certainly the compartment idea of religion is the legitimate offspring of that age-long effort to find Christian unity through definitions of faith. This effort seems to have been continued since the time of Constantine, when he sought to secure the unity of the Church through a definition of the faith. He secured practically unanimous agreement on the Creed of Nicæa, as there was a similar agreement on order, but the effort at unity failed then, and it fails now. It fails because definitions of Faith and Order have not in them the power of life, they are not the Divine Dynamic which produces and is ever capable of reproducing the unity and the life of the Church of God. These definitions were made by and for the use of the living organism, and were made to

serve — not to control it. Wherever, therefore, the effort has been made to secure unity through Faith and Order, it has failed and must fail. Wherever, as in the primitive Church, the living society was leavening and saving the world, the Church used its Faith and Order, its Sacraments and its power of prophecy, its open-mindedness and open-heartedness to receive the Holy Spirit for the extension of that society which Our Lord had instituted to continue His work on earth. The life and the unity of this society enabled it to take advantage of every means, divine and human, for the preservation of that life and that unity by the use of its life and unity for the service of its Master. Plainly the Christian world is coming under the necessity of a return to this primary and fundamental principle of Christianity. It is being brought under this influence by the missionary activities of the present age and by the demands that are being made upon the Church to give to the world what it believes that God in creation and Christ in His incarnate love intended it to have. The impatient attitude within and without the Church toward forms of Faith and Order is not to be construed as an opposition to

Faith and Order in their proper place: it is rather that men have come to a fuller knowledge of Christ and His purpose for the world, and they feel that when the Church gives them Faith and Order without giving them the Life of Christ and the opportunity to serve Him, they are being given a stone when they are asking for the Bread of Life.

This is vividly illustrated by the fact that those Churches that repudiated much of what is called Historic Christianity are, in their efforts to preach Christ to the whole world, feeling the need of much that was thrown overboard, and are studying more carefully and appreciating more fully the invaluable work of the Ecumenical Councils which so perfectly defined the Faith. Nothing could more powerfully show the place of Faith and Order in the Church's economy or make higher tribute to the incomparable work of the philosophical and theological work of the ecumenical period. The work of definition was so well done that so far it has been practically impossible to improve on it.

If, therefore, the divided Communion of Christendom are to be brought up to the con-

ception contained in Christ's prayer for His people, it seems absolutely necessary that a change should be made, that practically a revolution must be worked in order that the controlling and fundamental principle of Christianity may be given its rightful place in the progress toward a better understanding, a truer unity of spirit, which shall prepare the way to the bond of peace.

My impression is that it was this universal turning to Christ's way and turning away from the effort to secure unity through definitions of Faith and Order that made the Edinburgh Conference a possibility, and that increasingly commends that Conference and its Continuation Committee to the judgment of leaders of every Communion in Christendom. The Conference represented only a small part of the Christian world, it was not essentially great in its composition, and surely no one would claim any phase or form of infallibility for its Continuation Committee. Yet the Edinburgh basis and the Edinburgh idea has touched the imagination and won the respect and sympathy of Christian leaders in almost every part of the world. Its very name is a most happy descrip-

tion of its mission — the Continuation Committee. Its mission is to this extent successful, in that if another Edinburgh Conference were to be held next year a larger proportion of Christians would be represented, and Communion which were not even expected at Edinburgh would, under wise action, most surely be represented. The committee is to gather information from all mission fields of all the Churches, and, as far as may be, to give a wider circulation to this information; it is to maintain and to extend the atmosphere of the Edinburgh Conference without in the slightest degree attempting to interfere with the autonomy of the different Communion.

THE CONTINUATION COMMITTEE AT AUCKLAND CASTLE, ENGLAND. — Twenty-eight members of the Continuation Committee, which numbers thirty-five, met at Auckland Castle as the guests of Dr. Moule, the Bishop of Durham, on May 16. Durham Cathedral and Auckland Castle were in themselves at once a tower of strength and a virile admonition to the Committee. There was no room for small conceptions or petty work at this bulwark of the

Northumbrian dioceses. The hospitality, the gracious conversion of this castle home into our home was a stimulus and a prophecy of our duty to make God's Family the home of humanity. All of the ten American members of the Committee and all the ten members of the Committee from the Continent were present. Of the British members eight of the ten were present — the Bishop of Winchester and the Rev. Dr. George Robson were prevented from coming by illness. It was not practicable for the other five members in the far-distant fields to be present. So large an attendance is a sufficient evidence of the importance which the members of the Committee attach to their trust. The Committee sat for four and a half days, meeting each morning, afternoon and evening. In addition to morning and evening prayers in the chapel of the castle, a period at the close of the morning session was set aside, as at Edinburgh, for intercession. Nine special committees which had been appointed at the meeting held immediately after the Conference at Edinburgh reported, and these reports were examined and discussed with the view to testing their efficiency and the lines along which they

should carry forward their work. Special committees on Survey and Occupation, Education, Christian Literature, Training-schools for Missionaries, and Uniformity in Statistics were continued in order that their investigations might be carried further, while several new special Committees were appointed, viz., on Co-operation and the Promotion of Unity, the Church and the Mission Field, Medical Missionary Work, the Mohammedan Problem, and for the preparation of a statement of recognized principles underlying the relations of missions and Governments. A definite set of rules was prepared to govern the action of the Special Committees with a view to promoting the efficiency of their work, preventing overlapping and determining their relations with the Continuation Committee.

Undoubtedly the two most important actions taken by the Committee were the decision to issue an International Review of Missions with Mr. J. H. Oldham, the secretary, as Editor, with an International Advisory Editorial Board, and the further decision to urge Dr. John R. Mott, the chairman of the Committee, to give a large portion of his time in an honorary capacity

to putting the aims, methods and work of the Continuation Committee before Mission Boards of Europe and America and before missionaries and leaders of the Church in the mission fields. This will necessarily involve extensive visiting in the mission field for the purpose of acquainting missionaries and leaders with the work and plans of the Continuation Committee and of studying how missionary bodies on the field and the Continuation Committee may be brought into the most mutually helpful relations. Such visits will also be of the greatest assistance to the investigation of the Special Committees.

The responsibility for these decisions was thoroughly and frankly faced and discussed. The dangers and the advantages were presented from almost every standpoint. The judgment of the Committee was overwhelming that both steps were necessary if the atmosphere and the spirit of the Edinburgh Conference was to be continued and extended to the widest possible limit.

The increased work demanded of Dr. Mott by the unanimous will of the Committee is one for which he has had extraordinary preparation

and training. For twenty-three years he has been steadily developing — in Student Christian movements, in missionary enterprises — the World Idea as the only goal that could satisfy the demands of membership in the Christian Church. His powers of organization and his capacity to comprehend in these organizations almost every type of mind and character mark him out as one capable of bringing the Continuation Committee in touch with missionaries and missionary work in every part of the world; his open-mindedness has enabled him to come in touch on this tour with the Orthodox Churches of the East, not merely in a friendly and fraternal way, but with vast profit to his own widening vision, and has increased his desire for still wider knowledge of the Churches of Christendom in order that he may perform his part in bringing about a better understanding and closer co-operation, in order to promote the unity of Christendom.

The Review will serve as the means of communication between the Continuation Committee and the increasingly large body of leaders throughout the Christian world who are interested in its work. Its pages will also be opened

for the free discussion of important missionary questions. It will include a bibliography of all missionary books and pamphlets in all languages and also of important articles on missions in current periodical literature. The Review will be published quarterly, and the subscription price will be 6s. net, post free. The first number will be issued at the beginning of 1912. As secretary of the International Committee that planned the Edinburgh Conference, as one intimately associated with the work of all eight commissions and as secretary of the Conference itself and of the Continuation Committee, Mr. Oldham was the unanimous choice of the Committee as the Editor of the Review — a task for which all of his association with the work of the Conference had so thoroughly equipped him.

The Continuation Committee in these decisions, as well as in the appointment of special committees, has, I believe, been true to its commission to continue the atmosphere of the Edinburgh Conference. The Chairman is to aid the Committee in coming in touch and sympathy with all efforts to preach the Christ of God and to extend His Kingdom to the

utmost parts of the world. The Review is to report the work of the entire mission field — not a part of it, but all of it. It was impossible to sit through these sessions of the Continuation Committee without feeling one's vision expanded and his consciousness of the necessity for the unity of the Church of God deepening into a sacred and permanent conviction and obligation.

The Committee lived up to its commission from the Edinburgh Conference and recognized that it was to serve and not to dictate to, or attempt to control, the Communion it was appointed to serve. In any survey of the Christian world as it is to-day the basis and aim of the Edinburgh Conference and the Continuation Committee seem to offer the way that leads steadily and surely to a better understanding, to a truer unity of the spirit and to those acts of co-operation which can only end in the bond of peace, for which increasing millions of Christians are praying and who will increasingly endeavour to work, for the fulfilment of the end for which they pray.

The Continuation Committee is to meet in America in September, 1912.

LAST DAYS IN ENGLAND. — The Continuation Committee felt itself weakened by the absence of Dr. Talbot, the Bishop of Winchester, and of Dr. Robson, of Edinburgh, who had been associated with the Edinburgh Conference from the first meeting of the International Committee at Oxford. Both had been sources of strength and from quite different standpoints: Dr. Robson, speaking with authority for Scotch Presbyterianism and the Bishop of Winchester in the fullest and deepest sense representing the English Church and its position. Dr. Mott and I were unwilling to leave England without seeing Bishop Talbot, who was at Harrow confined to his bed with some trouble of the knee. We visited him on the Sunday after the conference. He had heard of the conference from Mrs. Creighton, and when we had gone over quite fully the action of the Committee, the bishop expressed himself as in the fullest accord with what had been done. He had been with us in his prayers and in his thoughts, he said. Then, with all the strength of his great soul, he declared his faith in the work of the Committee and the service it was capable of rendering, provided only that it kept to the patient yet

progressive work of creating an atmosphere of fraternity such as had characterized the Edinburgh Conference itself. He was in the most complete accord with the mind of the Committee in the conviction that there was hope for great things if the Edinburgh Conference and its basis were adhered to loyally, and equally that there was every danger to be expected in any departure into the domain of Faith and Order, which by agreement had been eliminated from the work of the Edinburgh Conference. These points of view were unqualifiedly sustained and endorsed by the Archbishop of Canterbury at long talks which he had with Dr. Mott and me at different times.

On Monday afternoon, at 3:15, we called at the Foreign Office by invitation of Sir Edward Grey, who had expressed a desire to have a report of our experiences. For about an hour Sir Edward Grey entered searchingly and interestedly into the most significant events of our tour and dwelt especially upon the holding of the Federation Conference in Constantinople. It seemed impossible that the Foreign Secretary could at a time of such pressure receive us, but nowhere did we find a more keenly analytic and

yet sympathetic treatment of the causes we had in hand than on that afternoon. Sir Edward Grey expressed the opinion I had heard in Russia, Italy and throughout the Levant, that America had a unique opportunity and therefore a grave responsibility in that it could enter into great religious and humanitarian enterprises without being suspected of any ulterior political motive. Nothing in our entire experience has moved me more deeply than the universal expectation that the solution of certain world problems must and ought to begin in America. The matter was too serious and too real on the part of those who spoke to give place even for a moment to national pride. In leaving we said to Sir Edward Grey that the sense of responsibility, growing out of such expectations from the position in which we found ourselves in America, would send us home with a determination to work harder than we had ever done to perform our part in the world problems demanding solution.

At 5:30 on the same afternoon I was the speaker at the annual meeting of the London Diocesan Board of Foreign Missions under the presidency of the Bishop of London. The

invitation had come to me in Rome in April and with it came the suggestion that Bishop Ingram desired to make that Board the greatest power for foreign missions in his diocese. The Bishop of Stepney informed me on arrival that the Board was composed of a hundred selected men, clergy and laity. The subject was, "How to Interest Men in Foreign Missions." What I had to say was based on the interdenominational principle in order to interest men. I said that men of every Communion in Christendom could work together in any worldly work, but could not unite in the supreme service of life for God and His purpose for the world; and that it was the interdenominational element that gave to the Laymen's Missionary Movement its power. I was questioned freely and after the discussion was closed the Bishop of London made a telling appeal for the establishment of laymen's organizations on the interdenominational basis. The missionary societies, S. P. G., S. P. C. K., and C. M. S. were represented and the response to Bishop Ingram's appeal seemed unanimous. It was long and loudly applauded.

On Tuesday, May 23, our party, which sailed from New York on January 18, together with

Bishop Lambuth, of the Southern Methodist Church, and Dr. Brown, of the Presbyterian Board, members of the Continuation Committee, and Mr. Richard Morse, sailed on the R. M. S. "Caronia," which brought us to New York, on Wednesday, May 31.

CHAPTER VIII

CONCLUSIONS

THE transformation in the attitude of Christendom toward unity is assuming the proportions of a historic revolution. It will be interesting to examine some of its aspects from the positive side. There is a possibility of agreement on positive lines, but there is no possibility of agreement on negative lines. A great teacher was once brusquely interrupted while lecturing on Heaven by a student, who asked: "But, doctor, what about Hell?" Quick as lightning came the reply and with an indignation never before shown, "I am not here to teach you the way to Hell." Noting the crushing effect upon the student, the teacher relented and said, "But I will tell you something about Hell. If you miss Heaven, you will have all the Hell you need." The way to unity leads along positive lines. It is along these lines that I shall speak, it being perfectly understood that negatives are not ignored, but only left in the background.

Protestant Christianity based its right to exist on the right to separate in order that the pure Gospel might be preached. The plan of division was deliberately accepted as a condition of finding and keeping the truth. With varying conceptions of truth, increasing divisions followed. Division became in a sense a means to truth, a method of meeting the demands of conscience. The right of separation became inwrought in the life of the Protestant Churches, but it did not stop with them. Their claim of the right to protest against error, and to set up a new church for the preservation of the truth was, from a wholly different standpoint, asserted by those who forced them out of communion, in order to protect and preserve the truth. The right to protect truth by driving out and the right to seek truth by going out combined to write division in large letters over the whole face of Christendom.

The passion of Protestant Christianity for the truth and for the liberty to tell the truth created that intensity of conscience, that driving force which, accepting full responsibility for proclaiming the Gospel to the whole world, has resulted in a proclamation of the Gospel over

territory unmatched in the history of Christianity. Within a few centuries and in spite of multitudinous divisions, Protestant Christians have grown to 150,000,000, and their missionary enterprise, with an annual outlay of about \$20,000,000, is a wonder in history. Into great heathen lands the many Protestant Churches have sent missionaries until they are stunned alike by the magnitude of the sum of their operations and the impotence of a multitude of isolated proclamations of the Gospel. The damage of division, of the conflict of witnesses, of the helplessness of a divided army against age-long religions and endless masses of ignorance is forcing consideration. The awakening has been as sudden as it is overwhelming to the fact that there is something more than a proclamation of the Gospel needed, something more than a personal relationship with God needed, and that some corporate unit is absolutely necessary to a successful witness to Christ and to the establishment of His Church, not as a foreign mission but as an indigenous home of the people to whom they have proclaimed the Gospel of life. Thus it comes about that the Protestant world is feeling after that which was lost by division.

Perhaps nowhere in the world is the need for unity more keenly felt than by the Churches of Protestantism because in a sense they have created the need for themselves by a passionate obedience to a great part of the great commission. Slowly but steadily division is being discredited. The apologists for division are disappearing from religious literature and the advocates of unity are taking their place. Any vision of unity that leaves out the truth and power that have made the progress of Protestantism what it is, is a vision that leaves out God as the sole source of all good and all truth. In the great synthesis the truth and the whole truth of Protestantism will be conserved and built into and made a part of the reunited Family of God.

Roman Catholic Christianity based its right to exist on organic union and communion with Christ and His Apostles and on an exclusive commission and therefore exclusive jurisdiction from Christ. Under the constraining power of this claim the Roman Church has developed a worldwide and united communion, numbering about 250,000,000. It has evolved a centralized administration with its strength and weaknesses. It is probably the most thoroughly developed

and in certain ways the most powerful organization in the world. It is strong where Protestantism is weak; it is weakest where Protestantism is strongest. Taking the world as it is, with its classes and its masses, its membership is probably the most representative among the Churches of Christendom. It has not only developed the capacity but it actually ministers to every grade of human society, human intelligence, language and political form of government. In spite of the tyrannical form of much of its rigid discipline, the Church holds a greater variety of people in kind and degree, with a greater diversity in thought and action than any other communion. Theoretically holding absolute authority and power over its members and at times using in practice what is held in theory, it has shown its capacity to adjust itself to the most adverse conditions, as is seen to-day in the fact that while Nations are steadily resisting and throwing off the power of Rome, there is a great body within the Roman Church not only preparing for but longing for the time when the Church will be thrown wholly upon its spiritual resources and become a representative and self-governing system. Through all its changes and

chances and dire mistakes it is the one Church in Christendom that has maintained throughout that Unity and Universality are essential notes and absolute conditions of the Christian Church.

In 1905 when Pope Pius X had read the editorials reprinted at the end of this volume, I received with his gracious message of appreciation an intimation that his Holiness had suggested that Rome would always be ready in the interest of Unity to yield anything except essential dogma. When it was intimated that the crux of the whole question would be, What is essential dogma? the Pope's reply showed that it would depend upon the attitude of those seeking unity. If the attitude was one of controversy, of conflict, of war, then every defense, every out-post intended to protect dogma must be regarded as essential; but if the attitude was one of friendliness, if the spirit of unity prevailed, then the fundamental mysteries of the Faith would be found to be simple and few. Could the way to a better understanding be more simply or more fundamentally stated?

The Holy Orthodox Eastern Churches base their right to exist on their unimpaired Apostolic Order and an unchanged and unchanging Creed,

older and more catholic than the Creeds of Western Christendom. Their capacity to hold the loyal allegiance of their followers, even in those countries where active discipleship is at a minimum, is unique, while the Holy Orthodox Russian Church's capacity to preserve its existence as the National Church with practically the whole people of the Russias putting into practice to the extent of their limited capacity their membership in the National Church, is probably without a parallel in history. The latent power of the laity in Russia is incalculable because of the universal participation of the people in the work of the Church. But it is something more than latent. There are leaders who see in the recovery of the place of the laity in the Church a way to a better understanding and a closer co-operation with other churches. Again an element that is full of promise is the family character of worship, the almost childlike participation as if the Church only gathered the community as a family for the combined worship of God. Many of those things which are regarded from the outside as most superstitious are in fact the result of the use of necessary symbols through which alone the ignorant may

be reached, and yet without the loss of the artistic element so necessary to suggestion in worship.

Perhaps no Communion is less known in the larger part of the world and in a way more left out of account than the Russian Church. Yet the Russian Church has accomplished one thing that has proved impossible to every other. Islam is the staggering problem of the Churches. Practically nothing has been done in a corporate way, and certainly no great corporate effects have been produced upon Islam. The Roman Church almost avoids it, the Protestant Churches are so dazed by it and yet so constrained to work at it that their programme is practically one of tearing down in order to build up. The work of the Dutch missionaries in the Island of Java is the encouraging exception. The Anglican Communion does both. It avoids here and it attempts destructive methods there. But I have been informed by others as well as by officials of the Russian Church that that Church has developed a corporate mission policy, a united mass movement that has proved a corporate success. It has developed a special litera-

ture, a special type of missionary and a college for special training that have resulted in the conversion of thousands of Mohammedans who have been assimilated as members of the Russian Church. This fact in itself gives to the Russian Church a position of leadership in this incalculably difficult problem.

Few outside of Russia and those immediately associated with her know the enormous strides she has been making in modern times and against what enormous odds she has to contend. With less than 25,000,000 able to read and write out of a population of 162,000,000, there are administrative difficulties which are hard to imagine and impossible to parallel save in some provinces of the British Empire. The isolation of Russia is not of her own seeking, but European Nations have denied her access to the Mediterranean and must carry the responsibility of this crime of the past as well as its continuance in the present and for the future. Russia desires a better understanding with the world that can only come with more complete interchange of commerce and all that goes to make civilization. There is a revival of missionary responsibility and activity in the Russian

Church and with it there is coming into the literature and the heart of Russia a living interest in unity.

I have been greatly impressed in my association with Archbishop Platon, the Russian Archbishop for North America, to note his frank desire to understand our people and to be understood by them. Nothing has struck me more favourably than his courageous frankness. He fully realizes and has said in his lectures in Philadelphia and elsewhere that there are differences which humanly speaking are insurmountable, but nevertheless he persists in the conviction that they are not impossible with God. I do not feel that I am free to keep back the following extracts from a letter, dated July 31, 1911, New York, which His Grace has addressed to me. The whole letter would make his statements even stronger, but some parts omitted are too personal for publication.

"I was highly gratified," he writes, "by reading all that you have written about my native land and my native Holy Church. And what pleases me most is that through your notes the Americans will become acquainted with the actual orthodox reality, in regard to which

the American press publishes not infrequently nonsensical statements, which horrify and make one feel indignant. It is time, high time, for us Americans and Russians to become closer and more earnestly acquainted with each other. Nothing but good will emanate from this acquaintanceship. . . . It is not without reason, as you say, that the religiousness of the Russian people and its orthodoxy have interested also the English King, the head of many millions of noble people, who sends this coming Fall to us, in Russia, a large deputation of his representatives, with, they say, the Archbishop of York at the head. Glory and thanks to our Lord and Saviour Jesus Christ, Who, it seems, in our days of egotism and destruction, commences to lead Christian peoples towards mutual understanding, harmony, friendship, charity and union in faith in Him. You are one of the most energetic pioneers in this cause. You are endeavouring to present our Church in the eyes of the whole world in its mighty force and vitality. . . . I will say that by this way of action you in the most tangible way solve the question which was offered to me at the meeting in Philadelphia as the topic for my second lecture; you correctly

point out that position which may be occupied by laymen in the destinies of the Church of God."

The Churches comprising what is called the Anglican Communion base their right to exist on the historic continuity of Apostolic Order. They have endeavoured to avoid the centralizing tendencies of Rome and the disintegrating processes of Protestantism. In this policy of avoidance they have almost of necessity developed an aristocratic constituency whose membership exercises an influence out of all proportion to its numbers. They have escaped the extravagances of both extremes only to realize that they have lost touch with the vast masses of humanity whose need is as vast as their helplessness, and whose claims are justified in common with all humanity in Christ and His salvation. But if in the past this eclectic policy has tended to exclusion in two directions, the present generation has seen a transformation taking place which has enabled the Anglican Communion to arrest the attention of the world by its proclamations in behalf of unity. These proclamations have at last aroused Anglicans themselves to realize that a policy of exclusion

is a policy of failure, but that they possess a point of vantage in opportunities, which, if seized as a reconciling instead of merely a self-preserving mission, will enable them to make a unique contribution to the Unity of Christendom. As a matter of fact the Churches of the Anglican Communion have already begun to make this contribution. They are creating an atmosphere of hospitality to truth in all directions. In proportion to their numbers, about 30,000,000 of Anglicans are reported, they are doing an immense missionary work in quality especially, and, in great measure, in quantity. There is a positive, constructive, corporate character to the work of the Churches of the Anglican Communion at home and in the Mission Field that is an incalculable asset, but which will not fully express itself or be realized in these churches themselves and by others until the negative and defensive character of Christianity is relegated to its proper sphere in all parts of Christendom. It is not too much to claim that the genius and character of the Anglican Communion commands respect and confidence and, when allowed to do so, wins affection from both extremes. What an inspiring opportunity such

a Communion has and what a mission it is called to perform!

These general statements are necessarily inadequate. They really understate the positive virtues of the different but component parts of the Christian Church. In spite of my insistence that I have not ignored negatives, but only left them in the background, there will be, of necessity, those in all communions who will insist that the negatives are so great as to practically obscure, if not obliterate, the virtue of the positives, and that to admit even the value of the positives in certain Communions is to give countenance to the negatives. To all such, of course, any adjustment would naturally be distasteful, if not undesirable. But even this class is diminishing both in numbers and in the rigidity of its judgments. Even they are coming to realize that the continuance of a divisive policy means a denial of the Gospel to the thousand millions who have not yet even heard it. The tendency of the day is, I must believe, to count as of more value than *all human disagreements* our *common dependence on Christ*. The insistence on the disagreements as necessarily involving contradictions will never lead

us out of the darkness of division, while common dependence on Christ will save all differences that have virtue in them as a part of the Glory and Beauty of the one Family of God. Amidst all the damage and disaster of a divided household one thing has been demonstrated past all discussion, and that is, that any truth, any part of the truth as it is in Christ, has to its extent within it power to save, and has in it life that is indestructible.

The world is not disturbed by differences but it is confused and confounded by a divided church. Unity will never come through minimizing the faith, circumscribing the tastes or curtailing the liberty of men. Christian comity and co-operation, common confidence and common courtesy in readiness with Christ to recognize a cup of cold water given in His name, is the spirit that must prevail and be cherished as the heart and the life of Christianity, as the common practice of the Christian churches, long before any real unity will be wrought out of the disastrous divisions of Christendom.

The Edinburgh Conference is an object lesson of the principle I have been trying to enforce. There assembled at Edinburgh in 1910 Protes-

tants of almost every type from all parts of the world, and with them, members of the Anglican Communion from the Churches of England, Scotland, Ireland, Canada and the great sister Church in America. They assembled in order to study together how better to extend the knowledge of Christ throughout the world. Primarily a missionary conference was called, but the Conference ended in a practical demand for a united Christendom.

I know full well, for I have suffered in acquiring the knowledge, that this Conference built wiser than it knew. From the day its International Committee decided to call it a "World Conference" there was an almost irresistible effort, much of it unconscious, to limit it to a Protestant Conference. The Conference itself however at Edinburgh won the victory over itself, and even received warmly and generously a great message from the Roman Catholic Bishop of Cremona in Italy, and with generous endurance listened to very plain talk from High Church Anglicans. The letter from the Roman Bishop would not have been sent, and the High Church Anglicans would not have been there, nor would the Protestants have endured either, until now

in this present period, when Churches are so plainly seeing the mind of Christ and are trying to obey the will of God.

In the two meetings of the Continuation Committee of the Edinburgh Conference similar pressure was brought to bear to qualify the universality of the policy of the Conference, but at each meeting its Catholic character has been preserved. That character is still in danger, as real character is always in danger, but its victory is, I believe, sure because the mind of Christendom is becoming more like the mind of Him who is "the Desire of all Nations," and the determination is growing to give Him to the Nations, as the King in his Kingdom, and not merely as an isolated individual Personal Force.

What I have said in these pages I endeavoured to say with even greater frankness to the representatives of the various communions that it has been my privilege to meet and to know, and everywhere the growing conviction is expressed that life must correct thought, and that liberty like authority is of God. The words of the Bishop of Cremona find a welcome in every communion in Christendom: "Authority that does

not issue in liberty is tyranny, and liberty that is not supported by authority is license."

My conclusion is, that the Churches of Christendom must deal the one with the other and with mankind as Christ has dealt with them and with humanity. He has not shut us out of His love because of our negatives — nor yet because of our positive sins. His mercy and His love are beyond our ken, and He saves us by His love for us, and His faith in us. There are those in every communion who feel this, and who desire that their churches shall work upon this principle and along these lines of faith and love. In spite of everything we *must believe*, and *act upon the belief*, that as Christ is One His Church is one. The great revolution that is taking place is not only making clearer the Deity of Christ and intensifying allegiance to His Person, but it is revealing the fact and the reality of the Incarnation, and the absolute necessity for the Church of the Incarnation as a visible witness of the invisible God.

ADDRESSES AND PAPERS

THE FAMILY OF GOD

Address at World's Student Christian Federation,
Constantinople, April 26, 1911.

THE supreme fact of life — that for which and to which all things were created and move — is the Family of God. In this Family the first cause, the final cause, the enabling cause is the Christ of God, perfect God and perfect man. To fulfil all the relations of the Family of God is Eternal Life. To isolate oneself deliberately and permanently from the Family is death. I am not concerned to discuss these alternatives further than to say that the choice between them is the condition of character — of "Righteousness" — that bond of perfectness which is the character of the Family of God. Righteousness cannot be contained in an individual or in an isolated part of the Family. It is a whole-family virtue. Our Lord stated this principle perfectly for Himself: "For their sakes I sanctify myself." God's words are things; they are what they represent. Our Lord not only did not, but the more profound truth is that He could not have perfected Himself if He

had sought to do it for His own sake. Just here is to be found Christ's revelation. He was ever and always trying to make plain the Father's love; and His earthly work culminated in His prayer that His disciples might be one as He and the Father were one and thus prove to the world that the Father had sent Him.

The Family of God is the only adequate explanation of God as it is the only satisfying answer to the infinite needs of man. Can we wonder that Christians have groped and stumbled and yet struggled on through the centuries in the effort to present Christ in His fullness to mankind?

Saint John represented to our Lord that he and the disciple had forbidden one who was working in His name and yet the whole purpose of Christ was to draw all men to Himself. He came to reveal a divine family, to impart a divine life, to fulfil all righteousness in the Family of God. His own disciples following Him daily could not understand the scope of His love. The universality of His claims St. Paul understood better later when in amazement at divisions amongst the disciples he exclaimed, "Is Christ divided?" The Apostle

saw then what Christians are coming to see now, that a divided Christianity witnesses to a divided Christ. But let us be fair to the ages that are gone and to all sections of Christendom that have by their struggling for what they believe to be true contributed to our better understanding. Let us use with our might with absolute loyalty to the person of Christ the little that we now see of the glory and fullness and power of His revelation of the Family of God. Let us claim all that is ours, in natural membership because of our creation by the Father, because of rebirth through re-creation in the Incarnation of the Son of God, because of our free recognition and acceptance of our full inheritance.

There is no apologetic for a divided Christianity. A divided Family of God is unthinkable. It is a manifestation of God's infinite love and mercy that His Family like Himself is indivisible. We have separated from each other and in that separation are bearing false witness against the unity of Christ and the unity of His Body. It was surely because in the honest effort to preserve and to preach the whole Gospel as each saw it that Christian Communion lost their perspective and were able to justify to

themselves separate organizations on the ground that these were necessary in order to preserve their conception of the Gospel. But Christ and the Family of God are infinitely greater than any or all human conceptions of them. Therefore unity can never come through human agreement as to definitions of Him and His Body. Unity must come through loyalty to His Person in His Body.

Are not Christians learning this? Else why or how has this extraordinary Conference been assembled from more than thirty nations and from so many types of religion? Are we not learning that our conceptions are not essentials of the Gospel? Are we not coming to see that precious and helpful as our traditions, our preferences and our ideals are to us, and rightfully ours for ourselves, we cannot impose what is only ours upon others or deprive others of what is only theirs? And are we not coming slowly but steadily and surely to see that the Gospel is in deed and in fact the good news of our inclusion with all mankind in the love of the Father in His Family and that we are called to love and to serve the whole Family as He loves and serves it? Everything is from God.

He first loved us. He gave us our place in the Family. He gave us His Son who is sufficient for all things. He sent His Holy Spirit to perfect us.

What is our part and what shall this body of students do in order to make known to every man his place and part in the Family of God? Surely the world idea was never so great, the whole world was never so tangible, the international ideal never so real and so realized as now. Let us make no mistake. All good gifts are of God. He is the source of all good. He does not wait on organized Christianity for His saving work in humanity. But He does require that spiritual things shall be spiritually discerned and He knows that the witness of His Family united, loving, and expressing its love in service, is necessary to the conversion of the world. We must seize the opportunity, and we can only seize it adequately, by realizing and acting upon the realization that all who name the name of Christ are, in spite of their own sinful divisions, included in Christ. On this principle we must pray and serve and sacrifice until the Supreme Fact of Life becomes the supreme motive not merely in our own lives

but in the corporate life of our Communion. We are to seek the conservation of variety as a condition of living unity. Uniformity is the enemy of unity. It would stifle liberty and destroy initiative. A uniform Church would be a dead Church. It would not have the breath of life in it. Variety, liberty, initiative, authority are not the enemies of unity, nor are they antagonistic in themselves — they are the conditions of unity. “Authority that does not issue in liberty is tyranny. Liberty that is not supported by authority is license.”

The simplest principle on which to begin to practise the spirit of unity is this — search out the virtues in other Communion and emulate them, and dig up the hidden sins in your own and repent of them. My limited experience leads me to say that I have found no body of Christians as full of error and as bad as others have described them as being. Equally I would say that all Communion have more sins than they have found out and confessed.

The unity of the Spirit, the Scriptures so state it, must precede the bond of peace — and the bond of peace is the condition of righteousness of life. The unity of the people of God

in His Christ, and in Christ's Body, is something more than a good and right thing, more than a source of multiplied and multiplying power. It is all this and something infinitely more. It is the condition of righteousness which is salvation — the complete fulfilling of all relations in the Family of God.

CO-OPERATION AND UNITY

Address at World Missionary Conference, Edinburgh, June 21, 1910, when Mr. McBee read the now famous letter from the Bishop of Cremona to the Conference.

THERE is one characteristic of the Report of the Commission that I desire to emphasize. The Report I think reflects the mind of the International Committee that formed the basis for this Conference as well as the mind of the Conference now that it has assembled in this respect — the Report is positive, constructive, synthetic. It has embraced in its purview information, or it has reported that it has not secured information, from practically all the fields of the world. The conclusions have not been analytical. They have not placed partial truths in opposition. They have avoided that law of exclusion which is so far foreign to the family of God that it has forced much of the division of Christianity from which we are now suffering. Inclusion and not exclusion seems to have been in the minds of every one who

contributed to the Report. And the Report is remarkable in another respect. While the other Commissions have had information from all parts of the world, and while it has been more or less true that the Commissions have overlapped and got information one from the other, this Commission has possibly had more contributions and more matter turned over to it from the other seven Commissions than has been turned over to any other Commission, so that one may speak of it as the joint contribution of the eight Commissions. I believe, if the lines of the Report are followed, if inclusion prevails and negatives are kept in the background, and we hold to positive truth wherever we find it, a new day will dawn, not only for the members of this Conference and the Churches that they represent, but it will influence the whole Christian world, and in doing so, influence the whole world. For, after all, I think we must remember that there are some things wholly beyond our power to deal with, and I think we may learn something of a new language in the foreign field and at home in remembering that all the children of men were created by the one God and Father of us all, and made in His

image, and that He loved that World so that He gave His Son, who in His incarnation has included in that mystical and infinite act the whole of humanity. So that we do not go in a real sense to heathen, we do not go to aliens from God's standpoint or that of our Lord, but we go as Bishop Brooks once said in one of his eloquent appeals to a meeting of young men, we go to find God's people. We go to feel after every race, to feel after them if haply we may find them. Once more our Lord's Incarnation, His satisfaction and suffering for the whole sins of the whole of humanity, the power of His resurrection, His ascension and His sitting at the right hand of Almighty God is for the whole of humanity, and when He sent out His Church He did not send His disciples merely to proclaim Him but to baptize into the name of the Father and the Son and the Holy Ghost. We can never get rid of that sacramental element in the Commission, which would be powerless as a mere proclamation. It binds us together in that one Body of the one Christ which, let us understand again, was not made by us, is not dependent on what we think, or do, or feel, but was made by Christ. It is His body, not our

Church; it is His Kingdom, not our denomination. The most blessed truth that this assembly feels, and has felt at every mention of it, is that though separated from each other, we have not been able to separate ourselves from Christ. We have been many centuries in getting apart. It has not been an easy thing to escape the prayer of our Lord. It has been through much suffering, and great heroes and martyrs mark the line of division. All honour to those who stood for their convictions because convictions are the standard of action, and a man darkens the way and saps the foundation of character, of man or of Church, if he tampers with its convictions. But we have need to learn that our convictions are not the standard of truth, and that our convictions are open to the enlightening power of the Holy Spirit. The Holy Spirit has been irresistible and we have been powerless to escape His blessing in disguise. Let us be sure that we do not erect our conviction into the infallibility either of the Pope in Rome or of the Pope in the individual's own bosom and thus make our convictions a cause of division. Let us not insist on uniformity which has been so justly

condemned here, but aim rather at that unity which characterises God's action everywhere. There is not a truth for which suffering has been endured, there is not a small item of the truth that is held by the smallest body of the Christians in the world that is not present in, and constitutes a part of, that which is called Catholic, and it must be held as part, and no effort for unity must be too ready to run over it or in any way impair it. We must not get ahead of our own convictions, but be true to them to the end. We have attained a large measure of the unity of the Spirit. Its witness here has been amazing. It is manifesting itself throughout the world and throughout the denominations of Christian people. We must not only have that unity of the Spirit, but we must act in that Spirit if we would make the next step into the bond of peace.

I have taken rather seriously my responsibility as a member of this Commission. I have not been satisfied with written enquiries; I have visited every body of Christians that it has been within my power to reach. I have had a correspondence so extended that it would be of the richest value if there were time to discuss and

to read some of it. I have chosen one letter which was especially written to be read at this Conference, and let me say here, it is no new utterance for a man who is nearly eighty years old; it is no new experience for him. I have been familiar with his writings for years, and I regard him as one of the great evangelical preachers of the world. I regard him as one of the great bishops of the world, a beautiful character, and in conferring with him in his own palace in Cremona within the last two months I found he was so much in agreement with the feeling of this Conference that I got him to write a letter specially to be read at this Conference.

RELATIONS BETWEEN CHURCHES

Address at Pan-Anglican Congress, London, June 22, 1908.

THE titles and publications of Section F assume the existence of an Anglican Communion as an organic whole. It is discussed in itself, in relation to others, in relation to its parts. The phrase describes certain Churches that are in communion. But duly appointed representatives of these various independent Churches have never met even to discuss and formulate an organization, much less have the existing Churches been organized by mutual consent. There has been no sovereign power to limit or to bind, in principle or in fact, the parts. The papers of this section, assuming that there is a whole, look in the main downward to parts. A section of Christianity is thus assumed to be a whole and is treated as having authority to act in that capacity toward others.

I wish to present another point of view. I desire to think of Anglican and American

Churches as themselves, parts of the Church Catholic, accountable to that whole as the only whole in Christ; I desire to think of Anglicanism attempting to constitute itself a whole exactly as we think of Romanism attempting to do the same thing; I desire to think of Anglicanism attempting to justify its isolation by protests against the errors of Romanism exactly as we think of Protestantism's effort to justify its isolation by protests against the errors of Anglicanism; I desire to think of the exclusive assumption of Anglicanism to preside over God's heritage exactly as we think of Rome's exclusive claim of authority and jurisdiction. I believe we must think of the one Body of Christ as His, of every one baptized into His name as His, of every attempt to divide His one Body as sin. I believe Roman, Protestant, Anglican, or any other isolated human system is in a state of sin, to be repented of only by minimizing human differences and magnifying oneness in Christ. Any attempted organization of the Anglican Communion would mean limiting the horizon rather than extending it, would tend to sectarianize and not to catholicize the Church. Many writers are examples of this trend. They

wish to use at once whatever central power might be created to limit the liberty of independent Churches as already exercised. They wish to take advantage of the existence of such a central body to secure narrower definitions of dogma and discipline. What all Churches need is to look out of themselves and away from themselves to a catholicity embracing all whom Christ has included by baptism and seeking all whom He has included in His sacrifice. England and America have had a large and honourable part in creating a new ideal of representative authority for the world. The highest expression yet to be found for that ideal is the Hague Court. The two English-speaking powers were able to render this service because they had worked out in themselves and with each other friendly relations based upon the responsibility of each as an independent nation, and upon the responsibility of all nations in common for the progress and moral health of the world. Such service would have been impossible if the two English-speaking peoples had formed an "Anglican compact." Their horizon as peoples would have been contracted; their purpose would have been

self-centred, if not selfish; and the great world problem of racial differences would have been intensified. Who would check the progress toward righteousness and peace by obstructing this co-operation of the independent nations of the world? What is true of our nations is true of our Churches. Their value to the world depends upon their independence as Churches and the friendships they are able to form. Their value to their respective nations depends upon their capacity to unite the Christian peoples of those nations. The English and American Churches, as we call them, are not co-extensive with English-speaking Christianity; they represent only sections of it. They have shown little capacity to produce union among English-speaking Christians. Where they are most strongly entrenched the lines of difference are most sharply marked. The formation, therefore, of an Anglican Communion would be a notice to national Churches that English and American churchmen had combined to propagate their *differentia*; and it would be a very distinct notice to Christians at home that the combination was made to force the battle for Anglicanism. Taken at its

worst, such a combination would mean more narrowness, more bitterness, more strife. Taken at its best, it would mean either an effort to maintain Anglican Christianity as a *via media*, or to represent it as a model catholicity as against Romanism on one side and Protestantism on the other. The *via media*, if not the worst form of sectarianism, is certainly one of the most obnoxious in its fruits. It walls off the extremes from each other and itself from both. It lacks the courage of conviction and the boldness of initiative of either extreme and combines the exclusiveness of each. As to the other alternative of a model catholicity, Anglican can no more be universal than Roman. To organize Anglicanism would be to imitate the mistake of Romanism on a smaller scale. All national and religious types must be brought to a Hague Court. They will not come. So said wise and unwise men of the nations. But England and America believed differently. By showing to the world the possibility of close friendship between independent unallied nations, they have helped the world to believe differently.

As independent and yet in close friendship, the English and American Churches have the

same opportunities for influencing Christendom that our nations had for influencing the world. The question is, Do churchmen believe in the Universal Church, or only in an Anglican form of it? The Lambeth Conference has contributed to inter-Church understanding and friendship. And this Congress, because it represents the whole Church and not merely one order, will contribute still more to friendship and interdependence. But the American Church cannot take part in organizing an Anglican Communion. It cannot combine with a State Church because it believes self-government to be an essential principle of the Universal Church. It cannot combine with a Church in whose administration the laity are not represented, because it believes that the whole body of the Church is essential to its healthy life. It cannot combine with a Church in which non-elective ecclesiastical precedence prevails without compromising its conviction that representative authority and government are conditions of universality. These, however, are incidental and temporary objections which conceivably will be removed in time. The fundamental objection is the necessity for preserving the

individuality of national Churches in order to organize Christendom as the Catholic Church. Isolated and unrelated Churches, like isolated and unrelated men, are in an un-Christian attitude. Take away from the creeds of Christendom the assertion of oneness, and you take away Christianity from them. Holiness, Catholicity, Apostolicity, cannot exist without oneness. They result from oneness. They are not the cause of it.

The Chicago-Lambeth Quadrilateral failed just because it did not recognize this fact. It set forth the results of unity as the conditions of unity. It separated essential facts and principles from the life that produced them. The four essentials of that declaration grew historically out of the oneness of Christ's Body. It is inconceivable that they could have produced it. It is a ruinous error to confuse the possessions and instruments of the Church with the Church itself as the Living Body of Christ. The historic Churches hold the Quadrilateral, yet it is these Churches that are most fundamentally separated. They have forced practically all the divisions of Christendom by forcing the alternative between Christian liberty

and un-Christian authority. The idea of monarchical rule is taken over from human dynasties. It is not inherent in the Church, but is antagonistic to it. The kingdom of Christ is a universal democracy. Its King is among His people as One who serves. The exercise of autocratic authority destroyed unity. The recovery of representative authority can alone restore it. In the great crises of the Church from which divisions arose, it was not the whole voice of the Church but the proclamations of official Christianity which erected barriers between those whom Christ declared to be brethren. Those barriers will only fall away when the whole voice of the Church is heard again.

THE PRIESTHOOD OF THE LAITY

Address at Pan-Anglican Congress, London, June 17,
1908.

IT was said long ago that political economy differed from Christian economy, in that in political economy the demand creates the supply, while in Christian economy the supply creates the demand. God first loves us and creates in us out of our great need a demand for Himself. The mission of His Church is to follow His mind and method and to create a demand in mankind for Christ. From what we have heard already in this Congress, and from what we hear from all parts of Christendom, the demand for ministration is greater than the supply. This condition is unnatural; it is something more than a mere economic calamity and more than a temporary breakdown of the machinery; it is, I believe, the natural fruit of a long-continued policy that is not in accord with and cannot be reconciled with the divine constitution of the Church. Speaking generally, organized Christianity is not keeping pace with the growing faith of mankind in Christ. It is not holding

believers together in the spirit of unity, in the bond of peace, and in righteousness of life. Why? Undoubtedly, the answer would seem to be the divisions in Christendom, which in themselves contradict the gospel they preach of one Christ and one Body of Christ. But these divisions result from another cause, and that cause is involved in the subject of our discussion to-day. How it has come about I shall not stop to discuss; but throughout Christendom, and especially throughout the historic Churches, a professionalized ministry has been substituted for Apostolic Order, and an officialized religion has been substituted for the family religion of our Lord and His Apostles.

The restoration of the family ideal and family life of the Church will alone enable the Church to keep the supply in advance of the demand, demonstrating that like God the Church loves man first and would have him in her one fold. The restoration of the family life is the only promise of the reunion of the Family of God. I know of no priesthood of the laity apart from the ministerial priesthood; but, equally, I know of no ministerial priesthood apart from the priesthood of the laity. One speaker in this

section has already quoted Canon Liddon's statement that the priesthood of the clergy and laity are not different in kind but only in degree. There is but one priesthood in Christ — how can there be more in His Body? We are born by baptism into His Body and share His Priesthood. Hostile critic and faithful Christian are alike agreed as to the place of baptism in the history of Christianity. The creation of the universal priesthood is the act of Christ. The development of the ministry is the act of the Church, as we see in the creation of the order of deacons. Baptism is God's act. The words of the Church, "This child is regenerate," is a simple statement of actual fact. That the fact may be converted into the life of Christ, He Himself instituted the other Sacrament of life in brotherhood. Here, as in baptism, God's power is absolute. He is present as the author and finisher; we feed on Him. Let us not stop to discuss how; let us not stop in symbolism. Let us accept absolutely that He alone is our life. He is present, we feed on Him; He it is into Whom we have been incorporated that we may fulfil our priesthood representing God to man and man to God. The universal priest-

hood, including ministry and laity, one and indivisible, is created to fulfil the universal mission of the Lord and Saviour of mankind. Upon this foundation all else is built. The ministerial or representative priesthood in all its fullness and richness is not the whole but only a part of Apostolic Order. The Body of Christ is a united family; the mission and the end are the same; it is a religion of unity. The compartment idea of religion does not enter into it.

When this social aspect of Christianity was sacrificed for professionalized and officialized Christianity, the first seeds of division were sown. The voice of the laity, said Bishop Westcott, with rare exception, has been silent in the historic Churches for many centuries. What the effect of this silence has been is strikingly shown in Archbishop Benson's "Cyprian." Cyprian began his episcopate with a resolution to do nothing without the presbytery, the deacons, and the laity; but he departed from this apostolic principle and "his later Baptismal Councils failed doctrinally," the archbishop tells us, because they were composed exclusively of bishops. Archbishop Benson was not one calcu-

lated to sacrifice or yield one iota of the apostolate. The archbishop describes those Councils as composed of men of rare piety, intelligence, and knowledge of the world. He says they were not acting under State pressure or trying a teacher, or judging a leader, but were looking for principles. Seldom could selfish elements be so nearly eliminated. "Such," he said, "was that House of Bishops. The result it reached was uncharitable, antisciptural, uncatholic, and it was unanimous." The cause he finds in these simple words — "the laity were silent." "The mischief of these Councils," Archbishop Benson says, "was healed by the simple working of the Christian society. Life corrected the error of thought."

Archbishop Benson and Bishop Westcott alike appeal for the restoration of Apostolic Order, the recovery of the place of the laity in the Church. They speak as having authority, but they do not speak more frankly or more nobly than the Roman Catholic Bishop of Cremona in his pastoral to his diocese two years ago. Speaking in behalf of the separation of Church and State in France, this Italian bishop challenged the attention of the world by maintaining that the

Church needed to be thrown absolutely upon its spiritual responsibility and freedom of action which had been committed to it by Christ Himself. He said, in effect, that we Christians hold to tradition and authority, and we hold to it too much. The people of the world are coming to believe in and to claim liberty, and they will have it, and ought to have it. The Church must learn that authority and liberty are alike of God. He realized that authority which does not issue in liberty is tyranny, and that liberty which is not controlled by authority is license.

The latent power of the vast body of Christians throughout the world is incalculable, indeed it is unimaginable. How shall it be aroused? There are men in our communion alone who are shaping the destinies of nations, who direct the industries, and in a measure control the lives of untold thousands, and yet nowhere on our continent or yours do these men exercise an influence for Christianity in the smallest degree comparable with that which they exercise in the world. As our Christianity is constituted to-day, if such men were to offer themselves and their genius to the Church, what could be done with them? Turning to the vast mass of

humanity, whom we have left practically untouched by our officialized Christianity, what use should we be able to make of their lives of incomparable sacrifice and faithfulness, if they should offer themselves in large numbers for service in their Lord's family? The time is past to speak to the layman in economic language. He is a priest; he partakes of the priesthood of Christ, and his manhood, his talents, and his genius must be called out, and these will never be called out without giving him the work and the responsibility of a priest. Charles James Wills, while working in the slums of New York, asked a little boy, "Is your father a Christian?" The boy replied, "Yes, Mr. Wills, but he does not work at it much." The world is saying that of the Churches. We are not working at our religion. Certainly we are not working with that initiative, boldness and power that characterize the work of men in great corporate life, whether in finance or other enterprise, or in international co-operation. Nations are regarded as selfish and unworthy if they isolate themselves to-day. It is admitted that the Church has a message of a world religion, of a world family, of a universal home, and it is

time that we put ourselves to work, realize our priesthood, and in doing so prove the divine character of the ministerial priesthood. We will thus justify the priesthood of the ministry we have received from the apostles, and which we profess so loudly but deny so effectually in life.

ADJUSTING THE CHURCH

Address before Churchmen's Association of New York, October 4, 1909, on the subject of Adjusting the Church to a World of Thought and Life Different from that in which it first Appeared.

WHAT the question on the paper is really intended to mean seems clear. Our discussion of it, however, will be simplified by showing that its apparent meaning is not its real or intended meaning. Can man adjust the Church? He is in fact the creature, not the creator of the Church. The Church is not a machine which he controls or adjusts, but an organism into which he is born. The Church possesses man, not man the Church. The Church is the divine-human Body of Christ.

In His Incarnation Christ has included all mankind, whether they will or no. In doing so He precluded the possibility of man's adjusting Him or His Church to conditions past or future. His Church includes in its mission the whole of humanity for all time. It offers to

humanity its Sacraments of birth and life as the divine means of realizing the fullness and the wholeness of life in God. Our question then is not the adjustment of the Church to present conditions but rather the adjustment of ourselves to the Church; or, truer still, the fuller realization of our life in the Church; or, still higher and truer, the fuller realization of the Church as the community of saints, the common corporate life of Christians which Christ instituted in and through the Sacraments. It is this divine-human Church, to which we are committed, revealed to us as the Body of Christ, and not the sectarian conception of a Church as an institution committed to man or made by man, defined by man, adjusted by man and controlled by man.

This latter creation is not the Church. It is the caricature of the Church represented by the many Churches of divided Christendom — not the one Body of the one Lord — not the one faith once for all delivered, which St. Jude describes as the living Christ, but many Churches with many theologies (called faiths), divided and contending for theories about Christ, His Sacraments and His Church, but not standing

in and for the Christ of history and for unity with Him through the Sacraments of His ordaining. Essentials cannot change. They are not adjustable, because they are not mechanical; they are living, universal in their application — infinite in their reach. Because finite man is born for an infinite existence, essentials are and must be available and assimilable under an infinite variety of means proportioned to his infinite destiny. These means or accidents are rightly used only in subordination to essentials. Under no conditions are they ever rightly or righteously used when they are put before or in the way of essentials.

We are in Christ by His own act. We are included in Him through His Incarnation, Atonement and Resurrection. Our salvation is perfected, and perfectly complete from His side. Because we believe in His divinity we believe in the divine institution and character of His Church. Relation with Him and with mankind in His Church is the sole essential Christianity. All else is means to the full realization of membership in His Body. The answer to our question is to be found just here. The gift of the Sacraments — the message of

the Gospel of Jesus Christ was committed to His disciples, but the Church itself was not committed to them. Our Lord charged His disciples to do His work in His Church, as the liturgy perfectly expresses it in the office for the consecration of a bishop who is made a "bishop in the Church of God," not a bishop over the Church of God. I know of no more complete answer to our question than is involved in absolute obedience to the commissions of our Lord to His disciples, Go ye into all the world and preach the Gospel, baptizing in the name of the Father, the Son, and the Holy Ghost. As my Father hath sent me into the world, even so send I you into the world.

The means provided by Christ is birth by Baptism into His Body and a common feeding upon Him in the Sacrament of life. Obedience through the common Sacraments of the common Lord of our common humanity will recover the corporate and social side of Christianity which in Christ is essential Christianity. Union and communion will find expression in the restoration of the Sacraments to their true place in worship. No liturgy is representative of essential Christianity which does not present as the

central act of common corporate worship the Eucharist, that does not dignify in the same way, in liturgy and architecture, the great sacrament of Baptism.

It is impossible that an elaborate form of worship such as Morning and Evening Prayer could ever be catholic in its appeal to "all sorts and conditions of men." They do not understand it. It is the flower of a local culture and the fruit of a highly-developed taste. Such a liturgy, which gives the sacraments of life a secondary and incidental place, can never make a universal appeal. Men however ignorant *do* understand, and can be *made* to understand, that they must be born and that they must be fed if they would live. As the family meal is the bond of union in all stages of human experience, even so the Lord's feast at the Lord's altar is the common bond of all who accept or seek after salvation in Him, who for their sakes became man, and whose blood was shed for them. Our system has no general conciliar sanction, nor can its arrangement and derangement appeal to catholic practice. It is often not only modern, but protestant and negative. Because Christ is all in all and the impartation

of His life is in His hands, men find and follow Him, wherever and however He is preached; wherever His Sacraments are administered those who seek and find Him find something to grasp in the idea of a common birth and a common meal at the Lord's table.

As Hooker thought, the impartation of Christ through the Sacraments is not dependent upon what we think of them or dogmatize about them, but upon the willingness and capacity of our universal Lord to make Himself known and to impart Himself to those who call on Him. With all that hinders its work, and all that obscures its truth, and all that tends to subordinate its Gospel message, the Roman Communion holds its masterful place in the lives of peoples and men throughout the world by reason of the position it gives in its liturgy and its worship to the Eucharist. The sacramental life, the community and corporate life, the social and family life is so essential in God's mind that man made in His image responds, universally responds, when this call from God comes as the answer to his inmost need. This is true of the utterly ignorant, who has only a partially defined consciousness of his need, as well as of the most

highly-developed man of civilization, who with keener analysis and more comprehensive insight feels the greater need.

It was for the creation of the Church as a community of saints, to be perfected in a common life in Him, that Christ commissioned His disciples to make Himself known, and to administer His Sacraments to the utmost parts of the earth. This is the adjustment to which in reality we are called.

UNITY OF CHRISTIAN CHURCHES

THIS series of editorials appeared in *THE CHURCHMAN*, New York, of which the author of this volume is the editor, during September 1905. Translations were made into Italian from some of these for His Holiness, Pius X., who read them and graciously acknowledged his appreciation.

I

UNITY AND PEACE. — The attention of the civilized world is concentrated upon those who are striving to establish terms of lasting peace between Russia and Japan. It is a noble spectacle. Possibly at no period in history has so large a part of humanity been interested in finding a basis of union for contending nations. Christians of every name are praying for peace, and this is as it should be; yet their prayers are weakened by the fact that the very Christians who are praying for unity and concord among nations are themselves divided and discordant.

It is the most hopeful sign of modern civilization that the hearts and thoughts of men and nations are turning to unity and peace. So strongly has this great Christian principle been impressed upon humanity that its influence extends beyond the bounds of those who profess Christianity till Nations seem to strive more earnestly and practically, than Churches, for unity and peace.

The Church is in the world to gather all men into the Family of God. God has predestined men to become members of His Family, and the very essence of a family is unity. How can Christians then be slow to realize that the first and the final note of Christianity is oneness — oneness, not the deadness of uniformity; unity in diversity, and diversity in unity; the greatest possible diversity in the most perfect unity; a real, and not an artificial catholicity. Are not Christians working too much upon the principle that they will individually or denominationally acquire righteousness, and after that, unity? There can be no perfect righteousness except as the result of perfect unity; the righteousness of a people may be judged by the measure of their unity.

It is not uncommon to hear, from practically contradictory standpoints, the declaration that there are principles which cannot be sacrificed for the sake of unity. But those who take such a position fail to realize that the principle of righteousness is sacrificed when the principle of division is admitted as right. It is one thing to stand for certain truths and principles as a condition of *perfect* unity, but quite another to give up the fundamental principle of unity in order to stand for some subordinate principle. Nothing can come before the principle of unity. Righteousness, holiness, truth itself, are the results of love. They do not produce love. Love produces them. Oneness with the Father and the brethren is the condition of the fulfilling of all relations, which is only another word for the fulfilling of all righteousness. The words of St. Paul in the Fourth Chapter of Ephesians seem written to emphasize and magnify the principle of oneness. Yet they are constantly wrested from their meaning and are used as a justification for dividing the Family of God, if some of the members of the Family are not perfect in their knowledge of God, in their conceptions of the Faith and of the Sacraments, whereas the

teaching from beginning to end is that oneness is of the essence and nature of God's purpose for His people as members of His Household.

"I, therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with long-suffering, forbearing one another in love; giving diligence to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as also ye were called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." It is impossible to construe this passage so as to put anything before unity. It behooves Christians of every name to recognize that in the one baptism they are made members of Christ and children of God, and that nothing can change the fact of this birth, which represents God's purpose and love. It stands as the charter of our inheritance and as the guarantee of a Father's protection and a Father's love. It was for this cause that He so loved the world that He sent His Son into the world to save it unto Himself.

Christians of every name, individually and

corporately, need to recognize that division is not a mere weakness but a sin, that it is treason to the Family of God. Let it once be recognized that division is sin, that our obligation is to reconcile the Family of God to itself, that it may reconcile the world to Christ, that all differences, all ignorances, all imperfections, are to be wrought out and overcome within the Family, and the attitude of the Christian Church will be transformed and transfigured. Then instead of a prayer which is belied by the actual conditions of a divided Christendom, content to be divided and defending its divisions, the life and prayers of a Christendom, united at least in spirit, will combine to weld Churches and Nations into the unity of the Spirit and the bond of peace, and will go far toward producing righteousness of life in men and in nations.

There is no room here for the claim that divine principles will be sacrificed if unity is accepted as the first and final note of the Christian Church. Divine principles and divine institutions are for the accomplishment of divine ends, and to recognize all these as contributory to the great principle of unity, which is the law of love, is but to put them in their proper place and to

use them for God's purpose, which is uniting, and not for our purposes, that are divisive. To so accept unity is but to acquiesce in the purpose of God for humanity, is but to strive to fulfil that for which He has predestined us, is but to accept His way to the attainment of all faith, of all knowledge, of all truth, and to the perfecting of the whole Body of Christ.

II

SHOULD THE MINISTRY BE GIVEN UP TO SECURE UNITY? — A correspondent asks in another column, Would you "give up the principle and the fact of the Apostolic Succession if thereby the unity of Christians . . . could be secured to-morrow?" The question is representative, and, whether in the form in which Mr. Bailey asks it or in some other, causes wide and deep anxiety whenever unity is discussed. In its broadest aspect, it is equivalent to asking, "Shall the ministry which has been committed to the Church as a trust be given up?" The answer is inevitable that such a betrayal of trust is impossible. One cannot give up that which is not his. The Church cannot give up that which was committed to her in trust. The

moral obligations of so simple a proposition cannot be escaped.

But for what purpose was the trust committed? For what end was the ministry instituted? Will any one maintain that the ministry is an end in itself? And if it is not an end but only a means, can it be set over against the end for which it and all Apostolic Order was created? If a means can be so opposed to its end as to make it an enemy of the end, then one of two things must follow; either the means is not of divine appointment, or, if so, it has been so diverted from its proper function as to be used to defeat the divine purpose.

Not only the ministry but the Church itself exists for the sake of unity. In the simplest and the profoundest sense, the Church is Christ's normal method of making men at one with God and with each other. If it were conceivable that man could be forced to choose between the ministry and the unity which it was created to promote, then unity would of necessity be the choice to the giving up of everything else. But such antagonism between God's purpose and His methods is not thinkable. Antagonism, if and when it exists, must be of man's own mak-

ing. Division has always resulted and must always result when Christians oppose God's methods to His purpose. His methods make for unity when used or allowed to work in accordance with His will. Our answer, therefore, to Mr. Bailey, is that, as we believe the Apostolic Ministry to have been instituted as a means to the unity and continuity of the Church, we could never give it up. But if the ministry has become in our hands so inimical to the purpose for which it was established, as to make it possible for him to ask his question, we are persuaded that it is because the ministry is not being used or allowed to work in accordance with God's will.

III

“GIVING UP” WILL NOT PRODUCE UNITY. — Negative methods will not produce unity. The unity for which Christ prayed and for which the Church exists is dependent upon, but is infinitely more than, methods. It is the right relation between persons, between God and man, and between man and man. “I came that they may have life, and may have it more abundantly,” expresses at once the principle of unity

and the only power that can produce it. The question, therefore, is not what or how much shall be given up, but to what extent will men co-operate with Him Who came to fulfil and not to destroy. So long as Churches stand aloof and demand one of another that this doctrine or this method shall be acknowledged to be unessential and therefore given up, just so long will they remain apart. The *primary* question is not of method, but of life. Are we Christ's, and are we willing to work with Him for the relating of men to God and to each other? Men are asking to-day what was asked in the beginning, "Is Christ divided?" Their difficulty with divided Christendom is not that one believes in the Westminster Confession, another in the Apostolic Succession, and another in an infallible Pope, and so on. These are not the grounds of complaint. The common conscience of mankind is not satisfied that the separated churches are doing the will of the Master. Convince them on this point and they would tolerate diversity of gifts and differences of administration. They would rejoice that men of all minds and of all tastes and all conditions of sin and ignorance were allowed to strive according to

their light to perform their part as members of Christ and children of God and inheritors of the Kingdom of Heaven. A common conscience has a common need and the need common to humanity is the need of God and of fellow-men. It is only by recognizing this common need of the common conscience that divided Christendom will find a common ground of agreement. Not until this is secured will the churches be able to estimate justly the validity and importance of their disagreements. How can one in a state of disobedience hope to cast out the mote of intellectual or other error with which another's vision is clouded?

Unity will never come through minimizing the faith, circumscribing the tastes, or curtailing the liberty of men. In any true unity, liberty in non-essentials will be guaranteed in the same absolute way that unity in essentials is secured. No member of a Christian organization and no organized body of divided Christendom ought to be made to feel that what has helped to a knowledge of Christ should be given up, unless it ceases to help and a better way is found. The sacrifice of conviction, of principle, of anything that a Christian man or a Christian body be-

lieves to be of God, will never make for unity but only for deadlier division in the future. Christian comity and co-operation, common confidence and common courtesy, the readiness with Christ to recognize a cup of cold water given in His name, is the spirit that must prevail and be cherished as a part of the life of Christianity, long, long before any real unity will be wrought out of the present disastrous divisions of Christendom. We are not called upon to sacrifice anything that is honestly believed to be of God, unless and until we are led to realize it is not. It is only required that those who look for salvation in Jesus Christ shall count this common dependence on Him as of more value than all disagreements.

IV

THE UNIFYING MISSION OF THE CHURCH. — The Church is bound to apply all that has been entrusted to it as a unifying and verifying force to the world in which it exists. If this obligation is not recognized, the Church idea is sacrificed. This idea is that of a kingdom, one and indivisible, established by Christ for the salvation of all men, into which they are to be re-

ceived and in which with Him they are to work for the salvation of all men. The conditions of citizenship in this kingdom are so simple and so essential that they apply and are capable of being applied to men in all conditions and in every clime. There are diversities of gifts and differences of administration, but the principle of oneness applies alike to the kingdom and to the purpose for which it was established. So completely has the Church idea been sacrificed to some lesser idea that it is difficult for Christians, and vastly more difficult for Churches, to realize, much less acknowledge, the primary and fundamental principle of unity. So completely has this vital principle as a working force been obscured that the institutional idea, the national idea, and even the congregational, parochial, and individualistic idea — all necessary parts of a greater whole — have been allowed to take precedence over the Church idea until a divided Christendom is accepted and defended as normal by many and is passively acquiesced in by almost all.

Even where there is healthy discontent with present conditions there is a disposition to lay the blame on some other Church or body of

men, and consequently there is failure to accept and to act upon the principle that when one member suffers all the members suffer. There is an ever widening conviction of the necessity for the Church idea, and there is a healthy longing for it in every part of Christendom among those who are most completely crystallized in human tradition, as well as among those who have been accustomed to distrust if not to despise tradition.

All this is encouraging and stimulating, but it is still too much a pious idea and not a working principle; a thing that it would be well to do some time rather than a thing to be done now; whereas an end to which all energies must bend if the mission of the Church is to be fulfilled, and we are to be loyal to Him Who commissioned the Church to represent Him throughout the world. No conditions were attached to His commission that could ever justify yielding precedence to any other idea. And yet Christendom is presented to the world to-day divided into great organized bodies whose vast resources and numbers are devoting much, if not most, of their time to the propagation of their organizations rather than the preaching

of the Gospel of unity with God and fellow-men. In a greater or less degree this applies to all bodies of Christians. They are all contributing actively or passively to division and therefore deserve to be called sects, a name hateful to each, and yet not offensive enough to cause any to cease to be in fact sectarian. The name *is* hateful and ought to become more so till it is intolerable to every body of Christians. It stands for enmity to the fundamental principle of Christianity. The great need is that every section of Christendom should concentrate attention upon its own responsibility for present divisions and in judging themselves to learn righteous judgment with regard to their fellows. No one will claim that the full force of Christianity with its millions of adherents is effective either locally or throughout the world to-day. The antagonisms between Christians are not only damaging within, but they are used by those without as the strongest evidence of the ineffectiveness of organized Christianity.

We need to grow up to the Church idea. Without losing the individual, the parochial and the national idea, we should get beyond them into the greater idea of the Church. A

Church which does nothing on a national scale is not a national Church. A Church which does nothing on an international scale is not the Church of common humanity. Put in this way, the essential weakness of partisan Christianity — its entire want of finality — is plain enough. The present religious situation of the world is largely the result of long-continued conflicts between Christians. For centuries a vast amount of intelligence and an equally vast amount of practical skill have been expended in a way which has resulted in presenting Christianity as a magnificent disruptive force. During this long period great examples of Christian living and Christian teaching have been produced, and the world has been made better. The experiment has been a partial success, for the inherent vitality of Christ's religion cannot be destroyed by His followers even when they go against its fundamental tenet. He works on in His own way to His own great ends, even when His followers misrepresent Him as a divided force and frequently as having a divided purpose. All that Christianity has done — its successes and its victories — is only an earnest of what it is capable of doing on a

larger and more world-wide scale when it has learned to keep faithful to its unifying mission.

V

THE CONGREGATIONALIST ON OUR VIEWS OF UNITY. — The following paragraph appeared in THE CONGREGATIONALIST, Boston, Mass., in its issue of September 23:

“THE CHURCHMAN recently had a powerful editorial on the claimant need of Church unity, and the evil of a divided Church at a time when institutional religion is being treated with an indifference more dangerous to it than open hostility. In its admirable fervour THE CHURCHMAN went so far toward making of non-importance many things which Protestant Episcopalians have stood for, that we wondered just how far it would go if the issue of the Apostolic Succession were raised. One of its readers has raised it, and THE CHURCHMAN now replies: ‘Such a betrayal of trust is impossible. One cannot give up that which is not his. The Church cannot give up that which was committed to her in trust.’ It proceeds to argue in justification of its position, that ‘the primary question in all discussion of the Church is not

one of method; but of life.' Precisely so. Spiritual life of the highest quality has proceeded from and still comes from ministers of the Gospel who are not of the Apostolic Succession as the Protestant Episcopal Church conceives it. The common sense and common conscience of mankind will never accept leadership in Christian unity from a body which puts lineage above character and the mark of the mint above the intrinsic value of the metal."

We give this quotation in full in no spirit of controversy. In the very nature of the case the controversial spirit will never lead to unity. We are in entire accord with our contemporary in the position that "the common sense and common conscience of mankind will never accept leadership in Christian unity from a body which puts lineage above character." We are prepared to go further, and to say that our communion must bear whatever responsibility attaches to it for holding to its lineage in such a way as to make it possible for anyone to believe that we do put lineage above character. But our contemporary will doubtless agree with us in the complementary statement that the common sense and common conscience of mankind will

never accept leadership in Christian unity from a body which insists that lineage bears no relation to character and that the mark of the mint does not affect the value of the metal. We assent without hesitation to the further statement that "spiritual life of the highest quality has proceeded from and still comes from ministers of the Gospel who are not of the Apostolic Succession as the Protestant Episcopal Church conceives it." But our contemporary will surely agree that whatever heights the individual may gain in spiritual effort, the spiritual life of the community, whether it be the village, the nation or the world, can never reach its highest point so long as numberless Christian bodies are at war over what the spiritual life is and what end it has to serve.

Just here should be found a common standing for all Christians. In order to find such ground it will be necessary for the moment to eliminate all discussion of methods. It will be absolutely hopeless to seek agreement in methods unless the churches can agree that they have in common a first and final purpose. Union with God and with fellow-man is the one purpose for which Christ established the Church. All

Christians and all bodies of Christians ought to be able to accept this one purpose as the end of all their endeavour. From this starting point, they will inevitably come to realize that all the truth in all of Christendom, every part of it, however wrested from its proper place and setting, held by any section however small, is necessary to the accomplishment of the great end. The principle of inclusion must take the place of the principle of exclusion; zeal must cease to be the enemy of love.

With the unintentional and unconscious inability fairly to interpret another, which characterizes all Churches because of our divided Christianity, *THE CONGREGATIONALIST* so quotes us as to leave the impression that we would make of the Apostolic Succession a barrier to the acceptance of this purpose; that we would insist not only upon our own fidelity to our own trust, but that we would insist upon imposing that trust upon others who do not recognize it as of God. With precisely the same emphasis that we declared that we could not give up the trust that we believed to have been committed to us by God, we said that we could not ask, and ought not to ask, other bodies of Christians to

give up what they equally believed to be of God. We endeavoured to force home the principle that unity would never be secured by the sacrifices of honest convictions. Convictions may change, but integrity must never be sacrificed. The initial step must be unity as to the purpose of God for His Church. The steps that are to follow that agreement must be taken under the guidance of the enlightening and inspiring Spirit of God.

We would not, if we could, absorb into our own communion or into any other, as it exists to-day, the whole of Christendom. No one communion possesses in and of itself a spirit catholic enough or a practice comprehensive enough to meet the needs of humanity. That spirit will come only by the inclusion of all the truth of all the churches in one mighty enterprise for Christ.

Our whole contention is that it is useless to discuss methods until agreement is reached as to what purpose is sought by them; and that no purpose is truly a purpose until it intends and confidently expects to go on to its full end or effect. That therefore until Christendom accepts unity as its purpose, and *means to accomplish it*, unity even in its beginnings will not be accom-

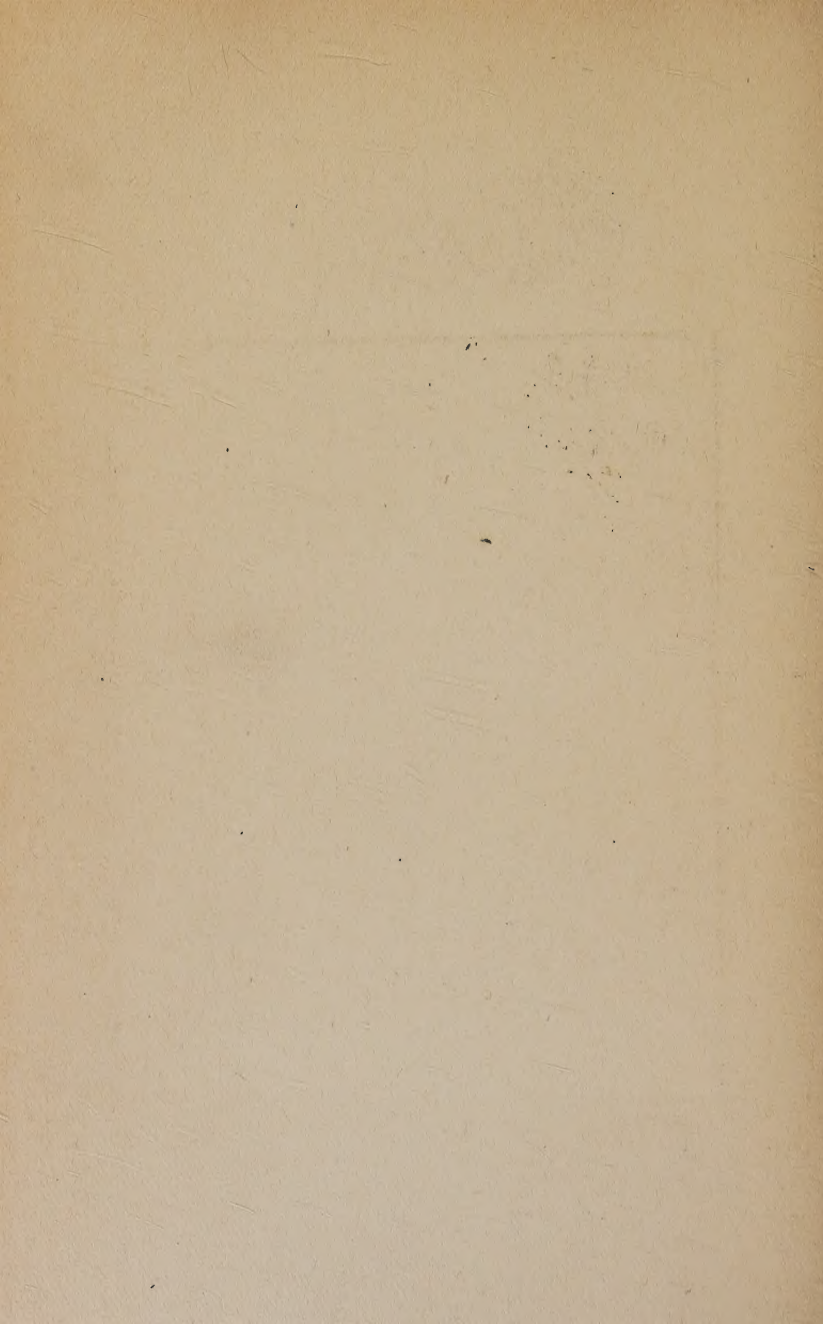
plished. "Let us perfectly know that one fully means a certain act or a certain part toward us, and that fact establishes a status between us as complete as though he had already fulfilled it." The Churches, like individuals, content themselves with trying to be at one with God. They do not try in the sense of meaning to be at one with each other. They do not yet realize that they cannot be at one with God unless they are at one with each other; therefore they are deceiving themselves and misleading the world.

So great has become humanity's need of a common religion that even those who are not Christians are asking the question, What is Christianity? Christ has an answer and His representatives ought to be able to give it with no uncertain sound. But a divided Church cannot give a united answer. A discordant Church cannot speak the truth with power. "Back to Christ," is a demand for which no Christian Church can escape responsibility; back to Christ's purpose — the union of men with God and with each other; back to His way — the union of men with God and with each other in His one Body.

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